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ABSTRACT

Noting that elementary school teachers in a large school near a major U.S. city often had difficulty motivating non-native students and increasing their language arts abilities due to lack of information concerning the students' home environments and cultural values, this practicum examined the need to address differences in cultures and values between the elementary school faculty and that of the student and parent population. The introduction offers information about the school and the author's responsibilities as a reading specialist at the school. Chapter 2 contains a study of the problem, focusing in particular on the type of value conflicts faculty had experienced, and an analysis of the related literature. Chapter 3 outlines anticipated outcomes, such as improved student motivation and language arts skills, increased parental and community involvement, and improved teacher understanding of their students' cultures. The chapter also describes evaluation instruments. Chapter 4 offers a solution strategy and contains a report of the action taken, including having non-native speakers address second grade classes, and developing lessons surrounding the speakers' information. Chapter 5 contains results, conclusions, and recommendations, specifically that the program be implemented in all grades, evolving through the grades, into more complex concepts and materials. (Appendixes include letters, language arts scores, evaluations of student motivation, a faculty quiz, a multi-cultural language arts program guide, a faculty appraisal, and parent evaluations.) (JC)

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PRACTICUM REPORT

Center for the
Advancement of Education
Ed.D. Program

USING A MULTICULTURAL LANGUAGE ARTS
PROGRAM INVOLVING SCHOOL, HOME, AND
COMMUNITY TO INCREASE STUDENTS' READING
ACHIEVEMENT AND THE ELEMENTARY SCHOOL
FACULTY'S KNOWLEDGE OF THEIR STUDENTS'
DIVERSE CULTURES

BY
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TO INCREASE STUDENTS' READING ACHIEVEMENT
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PRACTICUM II SUBMITTED TO THE FACULTY OF THE
EARLY CHILDHOOD EDUCATION PROGRAM
IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF EDUCATION

BY

SALLY F. LEVINE

NOVA UNIVERSITY
CLUSTER 15

July 1987

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ABSTRACT

Using a Multicultural Language Arts Program Involving School, Home, and Community to Increase Students' Reading Achievement and the Elementary School Faculty's Knowledge of Their Students' Diverse Cultures. Levine, Sally, F., 1987: Practicum Report, Nova University Ed.D. Program in Early Childhood

Descriptors: Multicultural Education/Language Arts/Cultural Education/Culture/Ethnic Grouping/Language Enrichment/Cultural Awareness/Cross-Cultural Training

This practicum addressed the need to address the differences in cultures and values between the elementary school faculty and that of the student/parent population. The major goals were: (1) to increase faculty members' level of information concerning the values, cultures, and expectations of the student/parent population; (2) to increase the involved students' motivation and levels of reading/language arts achievement; and (3) to increase parent/community participation in the involved classes' activities.

A multicultural language arts program was conducted in two open-space second-grade classes. Foreign-born students from the high school and elementary school, parents, faculty members, and community members spoke to the two classes about their personal experiences growing up in other cultures. Lessons were developed that involved students in questioning speakers, locating countries, brainstorming, and finally, writing and reading. Reading lessons were developed from the speakers' presented information. Cultural information, perceptions, and the book of students' written material were presented to each faculty member. Each involved student received a copy of the book that had been developed through the program.

Faculty quizzes, completed faculty and parent questionnaires, student interviews, and students' increased levels of reading achievement all gave positive feedback. A How To/How Not To Implement a Multicultural Language Arts Program guide was developed as part of the practicum. Recommendations were made to implement the program from kindergarten and up, evolving through the grades, into more complex concepts and materials.

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CHAPTER I

INTRODUCTION

Community Information

The elementary school in which this practicum took place is located in a township adjacent to one of the largest cities in the United States. The school has a population of over 720 students and a faculty of more than 40. The faculty includes two resource room teachers, one mathematics laboratory teacher, one full-time and one half-time reading specialist, one English-as-a-second-language teacher (ESL), and several aides. The school provides for grades kindergarten through fifth, plus two classes for retarded students.

The school building is less than 15 years old. Classrooms are carpeted, attractive, and bright. Faculty and other personnel are congenial, dedicated, and caring. In short, the school's atmosphere is pleasantly conducive to good learning and and good teaching.

The township, with a population of approximately 95,000 residents, is the largest township in the state and urban in character. The school district also includes students from two other boroughs. Many of the families are foreign born; many mothers work outside the home; and many are single-parent homes.

Although in 1982 the school district's Long Range Plan for School Improvement indicated that 33% of the district parents were skilled laborers and 15% were professionals,

the principal and the writer have observed that the school's parent group has a lower percentage represented than the district's general population. The school's population exceeded the district's average in the number of one-parent families, foreign-born students, unskilled, unemployed, less well educated parents, and the number of families that fall below the area's average income level. Requests for such information are considered an invasion of privacy and, therefore, no records on these matters have been kept. However, the 1987 research completed by the district Chapter I coordinator indicated that the student population has the highest percentage (15.7%) of low-income families in the district (personal communication, June 6, 1987).

Primarily because of the decline of the main business area in the township, the tax base has been declining. School enrollments for the district also declined from almost 12,000 students in 1974 to 7,400 in September 1986. Because the school's receiving area includes apartment and other rental housing, frequent student turnover is not unusual.

A parochial elementary school is next door to the writer's school. At the end of kindergarten, public school students frequently transfer to the parochial school and then, for various reasons, transfer back for second grade. Some parochial students transfer to the writer's school

because their parents feel that remedial services are more available there.

Like many other areas in the United States, the township has received immigrants from many countries. Some of these people are refugees who have left their native countries under great duress and will probably become permanent residents and/or citizens. These people are mostly Asians coming from several different countries and cultures. Others have come with their families to further their education and intend to return to their homelands. Still others have come for economic reasons, that is, to earn a better living. Of these, some intend to return to their homelands permanently when they have saved enough money. Many of this latter group are Greek people who return to Greece for the summer and sometimes stay even longer. These students return to the elementary school not remembering much English and naturally remembering even less about reading English.

Writer's Role and Responsibilities

The writer is a full-time reading specialist. Included in her responsibilities are:

1. To provide support and direction for classroom teachers in the establishment of their reading programs; when necessary, to provide inservice for teachers in the teaching of reading;

2. To assist the principal in the development of strategies for the effective conduct of the reading program;

3. To help identify students with individual reading problems through testing and evaluation;

4. To serve the building staff as a source for current information and developments in the field of reading.

The writer is particularly interested in teaching and learning strategies as well as creative problem solving. She has developed manuscript and cursive handwriting programs, written a preschool program for parents and aides, researched much of the material for the district's newly implemented spelling program, and participated in curriculum development of the language arts and reading programs. She has also directed a cross-age sight vocabulary tutoring program in the elementary school.

CHAPTER II

STUDY OF THE PROBLEM

Problem Situation

Many teachers in the writer's school were frustrated because they felt that some of their students' parents did not feel a responsibility to support their children or the school in its educational goals. Teachers complained that some parents did not sign homework papers, and failure to appear for an agreed-upon school conference was not unusual. These teachers wanted parents to understand that their children's inadequate knowledge of language, background of experiences, and lack of positive models in their environment might all be contributing factors in limiting their success in school.

Many of the students in the writer's school come from homes where no English is spoken and whose values differ from those of many faculty members. In fact, Greek school, Korean school, or Indian (Asian) school attendance after the regular school day was often valued more than the public school. Because English is their second language, some of these students did not express themselves well or comprehend English as well as the native-born children.

Some of the parents did not see learning as being as important as "being good" in school. Some valued boy children more than girl children and stereotyped their expectations of their children's schoolwork and eventual life's goals.

In informal conversations, teachers frequently expressed concern that their students' parents did not involve themselves with their children's schoolwork; and when they did, there were serious differences in points of view. An example occurred when a Greek mother complained that her fourth grader was being taught about Vasco da Gama, Ponce de Leon, and others. She said that she wanted her child to learn to read and write, and the other material was not necessary.

One reason these problems had not been addressed was because they were not actually evident until recently. The township has only become multicultural in the last 10 years. A survey (Happenings, 1985) conducted at the township's middle school revealed a population that spoke 55 languages. The elementary school has not done a survey, but it is a feeder school and contributes greatly to the variety exhibited in this multi-lingual, multicultural population.

In addition, the native-born school population showed deficiencies in vocabulary and backgrounds of experience. Many parents harbored unhappy thoughts about school because of their own childhoods; others were intimidated by the academic atmosphere. Others wished to support their children and the school but did not know how.

Students in the writer's school had scored below expectations in the annually administered reading and

vocabulary test, the Comprehensive Test of Basic Skills (CTBS). This obviously caused great concern and was part of the problem that needed to be addressed.

In short, a discrepancy existed between how the parents viewed education and how the teachers viewed education. A discrepancy also existed between the students' level of reading achievement and the expectations of what those levels should be.

Documentation of the Problem

The writer distributed a letter (see Appendix A) to teachers in her school. The teachers expressed a strong need to be aware of their students' cultural backgrounds as well as to learn a way to interact with the parents more effectively. The teachers were particularly concerned with the question of what the parents believed the place of the public school was in the life of Greek children living in the United States and how the various groups and faculty could learn to work together.

The need for parental involvement in schools is a state concern as well as a local one. A Pennsylvania State Education Association (PSEA) survey (1985) reported that:

fewer than half the teachers . . . are satisfied with community support for their schools While 60 percent of the teachers in high-income districts said they are satisfied with community support for their

schools, only 36 percent of the teachers in low and middle income schools agreed. (p. 15a)

The population of the writer's school fits right in with this survey--that of a low to middle-income school.

In 1985, the director of special education organized a committee to research characteristics of the various immigrant groups who had recently migrated to the township. The problem to be addressed was the difficulty in determining when ESL students needed special education services. The differences in cultural characteristics and the inability to communicate well in English combined to make diagnosis of learning difficulties a serious issue. The committee assembled information describing the cultural characteristics of Cambodians, Hmong, Korean, Laotian (non-Hmong), and Vietnamese. This Evaluation/Identification Project included screening, assessments, and checklists which were completed by various members of the evaluation teams. Cultural characteristics of Greeks and East Indians were still needed and the writer wrote the latter. The problem of the staff's need to understand the various cultural differences and values involved was seen as strong throughout the district.

The CTBS was administered annually to the school district's third and fifth-grade students. These students showed a weakness in language development. (For additional CTBS information, see Appendix B.)

The school district was in the process of changing from using the Holt Basic Reading program to the Houghton Mifflin Reading series for basic reading instruction. The writer's school, like most of the other district elementary schools, made the initial transition in grades kindergarten through second during the 1986-87 school year. The second grade teachers, of necessity, tested each of their students to ensure proper placement in the new basals. The results in all five second-grade classes were similar. The placements of the students in the two-space second grade with whom the writer worked are shown in Table 1.

Table 1

Placement of Students

Instructional Reading Level	Number of Students
Preprimer 1	16
Preprimer 2	0
Preprimer 3	6 (included 1 Resource Room student)
First Primer	7
Second Primer	8
2 ¹	4
2 ²	5
	3 nonreaders who also — attended ESL classes
Total:	49

The fact that only 9 students of the 49 were on "grade level" was a cause of great concern. These students were thought to be lacking in the kinds of experiences needed to realize success in reading. It was hoped that the writer's practicum would result in a pilot program that would provide some such experiences for the students as well as encourage parent and community involvement.

Analysis of the Problem

Since there was no one cause of the problems, no simple solution was logical. The township had been an established community for many years. There had also been a strong Greek community of long standing in the business area. New immigrants, many with relatives here, had been immigrating and emigrating from and to this area for many years. Many of these business area residents traveled back and forth to Greece; and, because some knew that their stay in the United States was temporary, the writer questioned just how strong the motive was to acculturate. Most of the children in this area had attended one public elementary school and a nearby Greek school. Letters sent to parents from the public school were written in Greek and English.

Five years ago, because of a decline in population, the school district closed the business area school and divided the children among three elementary schools, including the writer's school. The empty school was torn down. The

business area residents were unhappy about losing their school and having their children bussed out of the community. In addition, the three schools where the children were bussed were then crowded.

One important cause of difficulty was the discrepancy that seemed to exist between the teachers' goals and values and those of many of the parents. Most of the teachers came to the school when the student body consisted mainly of middle-class children. The changes came so gradually that the faculty was not aware of a need for changes until recently. Instead of lower-middle class, native-born students, the faculty had been trying to teach students whose beliefs, backgrounds, and first language were not only foreign to the teachers but often misunderstood.

The teachers in the writer's school are native-born, middle-class, college-educated persons with middle-class values who regard education and "getting ahead" as important life goals. The backgrounds of the students are diverse: the struggles for economic survival of some are intense; the values of some are difficult for faculty to perceive; and the variety of cultural backgrounds of foreign-born students is extensive. A recent sampling of the students included children of recently separated parents, mothers on assistance, evicted families, two working parents, unemployed parents, well educated parents, and illiterate parents. The sampling also included students born in the

United States, Iran, India, Egypt, Jamaica, Greece, Vietnam, Korea, Cambodia, Spain, Saudi Arabia, Brazil, China, Germany, France, and Lebanon. In addition, the students included a Gypsy who had never entered a school until he was 10, a Chinese boy from Cambodia, and Hmong from Laos.

When one looked beneath the surface, it was understandable why such a multilanguage, multicultural school would have scores below those of a native-born, single-culture, middle-class population. Nevertheless, the problem of low test scores and instructional reading levels had to be addressed.

The township was chosen by many of its residents because, even though it is located just outside of a large city, it did not have all the negative associations of a very large city and a very large school district. In addition, the township has rental property available for a more transient population and a reputation for meeting their students' special needs.

Relationship of the Problem to the Literature

Professionals have written about the need to deal with cultural issues. Writing in Ginsberg and Wiepelberg (1985), Terrence E. Deal compared primitive people's and modern people's reactions to human need. The former did a rain dance; the latter appoint a commission. The primitive sought help from divine powers; modern man appoints

commissions which are supposed to "generate solutions for locals to implement" (p. 145). Unless the problem disappears, a new commission is appointed. Deal suggested that "Very little of any significance has changed in local schools because of encouragement or requirements from outside" (p. 147).

In defining culture, Deal (Ginsberg & Wimpelberg, 1985) stated that:

Culture consists of the implicit and unconscious myths, assumptions, and beliefs that provide meaning and the taken-for-granted rules that govern day-to-day behavior. Culture creates a common direction through shared values Cultural approaches to school improvement emphasize articulating and clarifying values, anointing and celebrating heroes and heroines, convening rituals and ceremonies, communicating stories, and working with the cultural network to strengthen or reshape the culture of the school. (p. 148)

By not focusing on political and cultural aspects of schools, Deal felt that commissions overlook potentially powerful sources of educational improvement and that commissions have shown that members of warring camps can come together to celebrate common virtues.

Deal (Ginsberg & Wimpelberg, 1985) stated that what commissions say is not as important as the way they go about

their work. Their process should then be repeated in the local communities giving local participants the opportunities for expressing and shaping values of education. The important ingredients of such ceremonies seem to be:

1. selecting the right participants;
2. selecting the right issues;
3. making sure each participant has a voice in the proceedings;
4. encouraging disagreements;
5. letting the process take its own direction;
6. negotiating differences;
7. getting the audience involved;
8. celebrating the final accomplishment. (p. 155)

Modern educators need to relearn the power of belief. The writer hoped to use the above ingredients in dealing with the cultural differences of the parents and teachers in her school and to introduce the concept that the community culture should have some influence on the school.

Reagan (1985) discussed the cultural function of the public school. Multicultural education recognizes the cultural and linguistic diversity of the American society and assumes that schools should foster understanding of the various cultural and linguistic groups. Curricular changes are implicit in this point of view. Some cultural areas include knowledge, beliefs, art, morals, customs, child-raising practices, differences in communication styles,

eating habits, sex role expectations, as well as many other such areas of life.

Reagan (1985) described desired results as product goals. He described them in two ways--as school outcomes; for example, reading Shakespeare in school and as life outcomes, dealing with school influences on postschool life. Multicultural education deals with cognitive as well as affective issues, although the cognitive ones are seen as more of a means to an end--toward the affective concern. The aim of multicultural education is to foster understanding and tolerance. This includes such subjects as cultural diversity, racism, sexism, and ageism.

Reagan (1985) suggested that a somewhat complementary relationship exists between the ideals of liberal education and multicultural education. Accepting the liberal cultural ideal as desirable for public education suggests that the days of the Anglo-American cultural model of schooling are over. Again, the curriculum changes needed for such a model would be brought to the district's attention.

When selecting children's reading materials, it is important to be alert to subtle inferences in the stories. Greenlaw (1978) reported that American writers, writing about non-American settings, tend to write about characters as being poor, of low educational level, and of low social class. Children exposed to such books would tend to

stereotype natives of other cultures, a characteristic the writer wished to avoid.

Two main opposing theories of school and family relations were described by Epstein (1986). Some teachers, feeling that there is an inherent incompatibility between families and school, support separation of home and school. Other teachers assume that schools and families share the responsibility for the socialization and education of the child. Teachers/leaders who supported the cooperation viewpoint involved parents who had many, average, and few years of schooling. They also were able to establish more equitable programs involving all parents as well as to help the parents feel more competent.

Surveys showed that parents involved by teachers viewed the teachers as working hard for their children's education. Parents, also responding to surveys, felt that schools should do more to involve them with learning activities at home.

Kiefer and DeStefano (1985) described the new multicultural America:

We Americans are becoming more aware of the pluralistic nature of our society. The Civil Rights Movement in the late fifties and sixties, the influx of Indo-Chinese boat people in the late seventies, and more recently the Cuban and Haitian flotillas raised the consciousness of many of us concerning the diversity of

ethnic, religious, and racial groups which characterize our society. (p. 159)

The new society has implications for the school system.

Kiefer and DeStefano continued:

Teachers, perhaps more than any other group, are being confronted with a variety of cultural differences as they use language to educate children about language. Often as the year progresses, the task of educating disintegrates into a struggle to impose "correct" or mainstream forms upon children who may be confused by and uncomfortable with such forms. (p. 159)

The less obvious cultural differences can cause misunderstandings. The same behavior may be attractive or negative, depending upon which group is viewing it. Kiefer and DeStefano (1985) stated:

Teachers may not be as cognizant, however, of more subtle aspects of language variation which occur in the social use system--the rules which govern our interactions with each other. This system involves participants' knowledge of when to speak and when to remain silent, appropriate forms for different language situations, and cues with which participants glue their conversations together. Nonverbal cues which sustain interactions are also a part of the social use system. (p. 161)

Culture also determines the how, when, and where language will be used. Keifer and DeStefano explained:

Just as children learn the forms of language in the context of their home communities, they learn how to use language with adults and peers in the same context . . . the children of many cultures are expected to remain silent in the presence of adults--unlike many middle-class children who are encouraged to be verbal from a very early age . . . Learning when to use language in cultures . . . may come more from interaction within the peer group or with siblings than with adults in the community. (p. 162)

Teachers without cultural information are at a great disadvantage. Their teaching efforts may be thwarted if they don't realize certain characteristics. Kiefer and DeStefano (1985) said:

Children in Chinese and Vietnamese cultures . . . most often learn by listening, watching, and observing an adult authority figure. In addition, many feel strong pressure to maintain the honor of the family and to live up to parental expectations. Thus, they may be reluctant to ask for help or to answer questions in order not to exhibit ignorance or lose face This reluctance of children of some minority groups to engage in conversation with adults can be misinter-

preted by members of the mainstream culture. (pp. 162-163)

In contrast to the Asian peoples, Kiefer and DeStefano (1985) described another cultural variation:

In many black cultures the use of verbal responses during conversation--"Yes, yes" or "Right on" are signals that the listener is following the conversation and that the speaker is effectively making a point. Yet teachers who are used to nonverbal responses such as head nodding often consider this behavior unacceptable. (p. 163)

Not only can spoken language cause difficulties, unspoken messages can be potent. Again, Kiefer and DeStefano (1985) explained:

Causes of misunderstandings between cultures can grow out of the use of nonverbal cues which are also an important part of the social use system. Teachers who are used to maintaining eye contact during conversation may feel uncomfortable when children keep their gaze lowered and misinterpret the behavior. Yet in many cultural groups the lowered gaze is a sign of respect. At other times, facial expressions or gestures acceptable in one culture may be highly insulting in another.

"Body language" or positioning is another form of nonverbal behavior which may carry different meanings

for different cultures. Members of the mainstream culture tend to maintain a certain distance between speakers and feel uncomfortable when someone violates their "spaces." (p. 164)

While it is important for teachers to be aware of other people's sensitivities, Kiefer and DeStefano (1985) suggested:

It is important to remember that we are preparing children to live in a multicultural world and that these children will have to function efficiently in a variety of situations Put a conscious emphasis on encouraging children to perform individually in front of peers in order to prepare the children to interact with people from other cultures. (p. 168)

Kiefer and DeStefano (1985) suggested bringing the culture of the home to school:

A good way to expand children's situational competence is with the "literature" of the home and the playground. In many minority cultures great emphasis is placed on the art of storytelling. By asking children to (1) collect . . . tales from family members; (2) retell them in small groups, perhaps with flannelboards or puppets; or (3) write them down for a class collection, teachers are asking them to share part of their own cultural treasure and perhaps to recognize similar human themes in the folk literature of other

groups. In more subtle ways they are also moving children toward individual performance and helping them to polish verbal skills so necessary to the accomplished storyteller. (pp. 168-169)

Kiefer and DeStefano (1985) felt that "when we value the cultural traditions which the child brings to the classroom at the same time that we seek to enlarge that child's language repertoire, we may discover unexpected 'kingdoms' as well" (p. 171).

Jaggar (1985) stated:

A teacher's task is not to "teach" children language but, rather, to create an environment which will allow language learning to occur naturally. This is an environment where children use language to talk to each other, pose questions, solve real problems, and learn about the world. (p. 1)

She further stated:

Research confirms that children are active agents in their own learning. Knowledge is not something that exists outside; it is constructed within by the learner. All learning, particularly the learning of language, involves activity and discovery. Children will acquire new knowledge only when they can relate it to existing ideas or language, that is, when it "makes sense" in terms of what they already know. (p. 211)

King (1985) said:

Events in life are framed in verbalizations which people create about the way things are. It is through such re-creations of experiences that one builds up a system of knowing that brings order into the environment of both the physical world and the inner world of one's thoughts. Meaning and language are entwined as children struggle "to know" Individuals build up a personal construct system or a "representation of the world in the head," by which they live their lives, i.e., predict future actions, create expectations for actions and events, and modify behavior on the basis of what occurs. (p. 271)

Problems can develop from multiculture education.

Hansen-Krenig (1986) described some of the concerns:

Teaching dominant group communication inevitably means teaching dominant group culture. Learning different world views and learning about choices creates conflict and, too often, alienation For at least twenty-five years, teachers of communication for all grade levels and for all ages have been forced to acknowledge these issues in some form or another. The tragedy for all of us is that, as primarily middle-class folk, we consistently underestimate the cost exacted by the choices we present. The consequences of those choices can lead to alienation and isolation from

dominant group as well as from primary group. (pp. 456-457)

Fillmore (1986) questioned the kind of education limited English proficient (LEP) students get when they do not speak the language of the school. She questioned whether it is really educational equity to merely provide LEP students with help in learning English:

Equity may not be enough. It is not enough merely to give LEP children access to an education; there must also be a concern with the kind of education they are getting. LEP students in our schools get very little education. At most, they get English and some basic skills. (p. 475)

Fillmore (1985) cited research evidence "that even under the best of circumstances, it takes most children from four to six years to achieve the level of proficiency needed for full participation in school" (p. 476). Nevertheless, Fillmore's interviews with bilingual "teachers revealed a high degree of anxiety over the use of the students' native languages in school. Teachers believed that unless their students heard and used English almost exclusively, they would not become proficient in it" (p. 476). She found:

that it was how English was used rather than how much it was used which determined whether or not LEP students made progress in learning English. Classes in which English was the exclusive language of

instruction did not necessarily make greater gains in English than did classes in which the native language was also used. (pp. 476-477)

Fillmore (1986) found that:

Instructional variables affected oral language development differently depending on the learners' cultural background and on their initial level of proficiency in English. Opportunities to interact with peers in the new language proved to be an important factor in the development both of production and comprehension skills for the Hispanic children regardless of initial proficiency. Interactions with peers proved to be of little value to the Chinese children until they had achieved a high enough level of control over the new language to feel confident using it with English-speaking classmates. For the Chinese children, close interactions with teachers and opportunities to practice using English in instructional activities directed by teachers were among the factors that were most directly related to gains in our language. (pp. 477-478)

Fillmore (1986) also stated:

Children have a fundamental need to learn language in the context of meaningful communication. They acquire it most readily when they try to understand and use language in the course of learning about things that

are of interest to them. Some children have a greater need than others for meaningful content and activities Because of such individual differences, LEP students differ widely in how long it takes them to learn the school language well enough to graduate from basic skills to the real content of school LEP students, like all children in this society . . . need basic language and literacy skills, but they also need information about the world, content knowledge in a wide variety of subjects, and an ability to think clearly about the full range of problems they will be confronting as adults. (p. 480)

Ozbu (1985) discussed how learning difficulties can be caused by conflicts between children's cultures and school and language cultures. Some of the minority children's conflicts are temporary and others are not.

Cultural/language differences can be divided into types. Differences that existed before the group became a minority are called primary cultural differences. Differences that arose after the groups came in contact with the majority group are called secondary cultural differences. Primary cultural differences are usually overcome by children. Secondary cultural differences imply new or "secondary" cultural ways of perceiving and feeling.

Ozbu's (1985) classification of minority groups described the "autonomous" group which possesses a sense of

peoplehood or group identity based on its difference in culture, language, race, or religion from the dominant group. This group is not subordinated economically or politically by the dominant group. Their cultural frame of reference seems to encourage school success.

Ozbu's (1985) "immigrant" minorities are people who recently moved voluntarily to the new society. The first generation usually does not internalize the effects of discrimination or have it become part of its culture. This generation tends to compare itself in terms of what they left in the old country. In order to take advantage of opportunities and acquire wealth, immigrants' adaptive strategies are adopted. Learning English and adapting to other standard practices and behaviors of the dominant society are not considered a threat to the immigrants' identities but necessary to fulfill their goals. School success and learning school culture do not seem to promote conflicts of culture, identity, or language.

Subordinate or castelike minorities are peoples who have joined the majority society involuntarily and permanently. These minorities are not truly assimilated into the major society. They have more difficulty in learning and adjusting in school. They come to school, like the immigrants, with their own cultures and languages. Unlike the immigrants, castelike minorities do not adapt to

the major society but rather develop an identity that is not just different, but opposed to the major group.

Lautenschlager and Hertz (1984) described a parent-child reading program designed to promote children's positive feelings toward reading. Parents were given techniques to use with their children. A bibliography of children's books was developed and pamphlets and stickers were distributed for encouragement and information. A feedback form was developed for involved parents to record their responses. Newspapers and radio were used to keep the public informed. Parents were informed of the benefits of reading to children as well as given suggestions of how to make such experiences successful. The goal of the program was to encourage children to want to read.

Willower (1984), in discussing school improvement, made the point that school culture should feature educational values that can be widely shared and are appropriate; that content will differ from place to place; that explicit student cultures should be considered; and that a sensitivity to teachers' attitudes and desires are required.

Successful strategies for reading instruction of bilingual children recommended by Ching (1986) included development of students' motivation and self-concept and interrelating the language arts with meaningful content. Such a program would develop an atmosphere of trust, develop a unit of study relating to the students' cultural

heritages, involve parents and siblings, provide books and artifacts, make use of photographing the children, provide live models of achievement, give many opportunities for individuals to participate in discussions, and develop oral language. The use of storytelling and the language experience approach pose all sorts of possibilities.

Bronfenbrenner (1986) suggested that the public sector establish a working alliance with the private one. Parents should be invited into the schools to speak about their jobs, ideas, and schooling in other nations. He said that schools should seek out mentors and turn to the community for help in this endeavor.

CHAPTER III

ANTICIPATED OUTCOMES AND EVALUATION INSTRUMENTS

Goals and Expectations

The goals and expectations of this practicum were:

1. To improve the motivation and reading/language arts achievement of the involved students;
2. To increase parental/community involvement with the educational goals of the involved students;
3. To improve teachers' understanding of the values and cultures of the present-day student/parent population.

Behavior Expected--Specific Objectives

At the end of second grade:

1. Involved students would be expected to exhibit greater motivation to learn as assessed by the two involved second-grade teachers on the Evaluation of Student Motivation (see Appendix C). An average score of 75 for the students would be considered "increased motivation."

2. Increased reading growth would be demonstrated by having 35 of the 49 students instructional at or above the second primer reading level. Reading level growth would be measured by comparing past instructional reading level determined by the Houghton-Mifflin Individual Reading Inventory with end-of-implementation reading placement as determined by the Houghton Mifflin Reading End of Level Tests.

3. Greater parent/community participation would be considered to have taken place if eight more parents and/or community members participated in 1986-1987 class activities than did in the 1985-1986 school year, as recounted by the two involved teachers.

4. Faculty members would be expected to demonstrate a higher level of information concerning the values, cultures, and expectations of the student/parent population they served by completing the Faculty Quiz (see Appendix D). A score of 75 would be considered acceptable.

5. A How To/How Not To Implement a Multicultural Language Arts Program guide (see Appendix E) would be produced by the writer and evaluated by the principal and the two involved second-grade teachers according to the criteria questionnaire (see Appendix F). An average score of 50 would be considered an acceptable evaluation.

The writer would keep a journal of events and sudden insights in order to provide a mechanism for recording the unexpected.

Evaluation Instruments

1. Motivation would be measured using the questionnaire, Evaluation of Student Motivation (see Appendix C). Each question would count 25 points. An average score of 75 for the students of the two involved classes would be

considered as "increased motivation." The highest achievable average would be 100.

2. Reading growth would be measured by the use of Houghton Mifflin tests. Each second-grade student would be individually tested on the Houghton Mifflin Individual Reading Inventory in the fall of 1986 for instructional placement. Students would be assessed for progress in the Houghton Mifflin Reading Program by administration of the Houghton Mifflin Reading End of Level Tests. A comparison of students' placements would indicate how much progress each student made.

3. The two involved teachers would recount the amount of parent/community participation their classes had previously enjoyed and compare past numbers of participants with end-of-year numbers. Type and quality of participation also would be discussed.

4. Faculty Quizzes (see Appendix D) would be completed by faculty members. The first two questions on the Faculty Quiz counted 25 points each. The third question was worth 50 points. A total of 75 points would be considered acceptable.

5. The How To/How Not To Implement A Multicultural Language Arts Program guide would be evaluated (see Appendix E). The evaluation (see Appendix F) would be scored on a basis of 100. Each question was worth 20 points. An average score of 60 would be considered acceptable.

CHAPTER IV

SOLUTION STRATEGY

Discussion and Evaluation of Solutions

Several possible strategies were recommended in the literature. One suggestion related to the training of student teachers.

Mahan (1985) emphasized cultural study for student teachers. He prepares student teachers and places them in American Indian reservations, inner-city schools, and Mexican border towns. Following workshops and successful independent cultural study, applicants are placed in cultural settings different from their home environments. Student teacher residence is required. Community involvement, supervision, and instruction by ethnic educators from the local placement community increase the students' sensitivity as well as cultural knowledge.

Mahan (1985) said that teachers should be students of human nature and more aware of the world outside the immediate classroom. With their cultural immersion, the student teachers create teaching guidelines in harmony with local values and goals. In order to teach effectively in the community, local, cultural, and socioeconomic conditions dictate the professional materials and techniques to be used.

Mahan (1985) in writing to his students said that "teachers must be knowledgeable about the things that are important to the community they serve. Respect those things

and work to incorporate community values, skills, knowledge, and aspirations into your classroom" (p. 148). He would probably recommend that teachers in the writer's township become involved with the community, preferably before teaching in it. However, teachers were already hired; therefore, to mandate total immersion in community culture was not practical. Even if such a mandate were possible, there was the question of which of the many township cultures should be selected for teachers to be immersed in.

Many people feel that "total" immersion in a second language to the extinction of the first language is necessary behavior for the best acquisition of the second language. However, the Report on Education Research (1985 & 1986a) reported that "Study supports native language bilingual program" and "Studying in two languages doesn't impede learning." Even so, it does take several years for ESL students to learn a second language as well as native speakers. Also reported in Report on Education Research (1986b) was the information that "foreign-born students who speak their native language at home do better in school than those who don't" (p. 9). Therefore, learning in two languages simultaneously, as in bilingual education, seems to be the kind of program that should be encouraged.

Ching (1976) described a native literacy approach as one in which children are taught to read in their native

language and in which cultural heritage is recognized and honored.

It appeared that a bilingual approach was an excellent idea for a bilingual school district. However, since bilingual education was not the policy of this school district and ESL classes were in place, to try to create such a change would have been impractical, impolitic, and unsuccessful. The numbers of first languages spoken in this school were also too prohibitive to be addressed in this fashion. In addition, such a program would not have been of service to native-born students who needed to expand their backgrounds of experience and vocabulary.

Walters and Gunderson (1985) reported on a study in which parent volunteers read first language books to ESL students. The stories were read in Cantonese (Chinese), the students' first language. Chinese books were made available for the students to check out of the library. During the study, library checkouts of these books increased from 8 to 20 per month. Not only did listening to stories read in their native language not interfere with students' achievement in reading English, but non-English speaking parents acted as role models and contributed to a school program.

Reading in their native languages to students in the writer's school would have been a valuable strategy. However, this solution would be better implemented if the languages were not multiple, as in this school, where

Korean, Vietnamese, Greek, Hindi, Iranian, and limited native English might all be spoken in one classroom. To find, recruit, and train volunteers to read in each of the languages would have been too formidable a task. In addition, the writer was aware that at least three sets of foreign-born parents in the involved classes were completely illiterate.

Description of Selected Solutions

The Multicultural Second-Grade Language Arts Program defines "culture" in the very broadest terms. Dillon (1986) expressed well the scope of the topic. In his editor's letter to readers, Dillon described his difficulty in gathering articles for the issue. The first concern was that there were so few submissions for the multicultural theme, and those educators who did submit tended to limit their focus to narrow areas rather than mainstreaming the theme for all students and teachers. He described his conception of culture:

Language is culture and . . . to teach a language is to teach a culture . . . "culture" . . . in its broadest sense of a particular, socially determined way of seeing the world. It seems to include, among other things, a set of categories into which we lump people, events, things, and ideas; a set of operating principles by which we've come to understand how things work

in life; a set of values which imbues the structures in our head and strongly influences the decisions we make; a way of thinking, learning, and knowing. In short, it's a whole reality which we've learned from the social group(s) of which we have been a part. And, of course, a language has been one of the major shapers of that reality for us, as well as a major tool by which we can constantly modify it in a continual evolution .

. . . Every teacher is a teacher of language . . . every teacher is also a teacher of culture. (p. 431)

Dillon (1986) went on to state the premise on which this practicum was based:

Multicultural education is designed to be for all children--and educators--not just dark-skinned pupils in inner-cities, on reservations, or in barrios. It is also for the pupils living in solidly middle-class, upwardly mobile, homogeneously white communities who will grow up to live in an increasingly multicultural and multilingual society which suffers tensions because of those differences Multicultural education must be for us all. Otherwise it fails utterly--and reinforces the status quo--by our relegating it to a "minority" concern. (p. 431)

An important component of Governor Richard Thornburgh's statewide "Turning The Tide: An Agenda for Excellence in Pennsylvania Public Schools" program had been parent

involvement. Some of the important reasons parent involvement should be encouraged were cited in the state pamphlet, Parent Involvement: Why It's Important (undated):

When parents are actively involved with their children, student achievement levels increase.

The quality of education is enhanced when parents are a part of it.

Parents get other parents involved.

Parents link the school to the community and get more support for schools.

Parents can make the biggest difference in positive changes in the child and the school.

In the governor's "Parent Involvement Program" (PIP), all Pennsylvania home and school associations were encouraged to set up programs to involve parents. In 1985, the home and school association in the writer's school began a program to welcome parents of incoming kindergarten students. The writer asked to participate in the program in anticipation of this practicum. She described some of the school's services to the parents of the children in the eight kindergarten classes. Both the home and school representatives and the writer encouraged the parents to become involved with their children's education. In addition, the writer described a proposed parent network and the school's reading program. She asked for parents to volunteer their services.

Few parents showed interest and those who did were unable to participate.

Before the 1986-1987 school year began, the home and school PIP representative again asked the writer to welcome the parents of incoming kindergarten students. This time the writer described the tutoring program in reading which she administered, the proposed multicultural second-grade program, as well as the services the school offered. She delivered her remarks to eight different groups and again asked for volunteers. This time several mothers volunteered to work as reading tutors and others as volunteers in the multicultural program. Now there was an interested nucleus on which to build.

Children are helped when their parents are involved in their education. Different teachers use different approaches to get this parental cooperation. Those strategies most appreciated by the parents are activities that enable the parents to work with their children at home (Catternold & Robinson, 1985, and Epstein, 1986). Therefore, attempts were made to include parents throughout the entire program.

Report of Action Taken

The Multicultural Second-Grade Language Arts Program included the following participants:

1. all students of the two-space second-grade classes and, later on, one third-grade class and the school's ESL class as guests;

2. volunteer student speakers from the high school and elementary ESL classes;

3. community members, parents, and faculty members as speakers;

4. community members, parents, and faculty members as guests;

5. the director of the Green Circle Program, Inc., a human relations program used as a tool to understand other cultures; the program is supported by the Nationalities Service Center;

6. the two involved second-grade teachers, one third-grade teacher, the elementary and high school ESL teachers, a retired volunteer teacher, and the writer. By involving the various groups, it was hoped that a working alliance would be established between the public and private sectors (Bronfenbrenner, 1986).

The Program

The writer introduced the Multicultural Language Arts Program by asking students in the two-space second grades, all four third grades, and all those who came to Room 316 for reading to bring in family stories. It was explained that every family living in this country, with the exception of the American Indians, came from another country.

Realistically, immigrant stories are not always available; but there should be family stories available about growing up in a place or time other than in the township in 1987. For example, growing up on a farm or in the South or the West would depict a lifestyle different from that of growing up in the township.

A videotape of the Oscar-winning live-action short film Molly's Pilgrim (Cohen, Brown, & Bryant, 1985) was shown to the two-space second graders and to all the third graders. The story is of a Russian Jewish family's emigration to America to find freedom, Molly's school difficulties, and finally everyone's recognition that Molly and her parents were modern-day Pilgrims.

The writer explained that this could have been her mother's story--that her mother had come from what had been called Russia-Poland. In those days, the families saved enough money to send one person to America. That person worked hard, learned English, and saved money until there was enough to send for another family member. These people worked and saved until there was enough money to send for more relatives. The process continued until the family was reunited. Families often lived together until they were financially able to separate, and the children's support and labor were not needed any longer.

A letter describing the Multicultural Language Arts Program was sent home with each student. Parents were

invited to participate as speakers to discuss their own childhoods and early lifestyles (see Appendix G). The letter was deliberately kept simple so as not to intimidate the recipients. There were only 3 responses although approximately 70 letters were sent. Nevertheless, the writer felt that this was a good way to introduce the program.

Students were assigned to interview their parents and families about family stories. The writer illustrated what she meant by referring to the discussion the class had had after seeing Molly's Pilgrim. Some stories did come in, mostly from the new immigrants. Though times and places were named, the stories had few details of day-to-day experiences. Responses from American-born students suggested that families were not passing on personal histories nor verbalizing about their heritages. Some students' remarks were:

"My parents are divorced and I don't know my father's family."

"My mother said not to 'bug' her."

"My family doesn't have any family stories."

"I know my grandfather was in World War II."

The original plan called for the second-grade teachers to prepare the students to listen to the speakers; question the speakers; do follow-up lessons involving brainstorming, information gathering, journal writing, and preparing

language experience stories thus generating reading vocabulary and material to use as extended reading and writing activities. The teachers did prepare the students for the speakers by somewhat setting the stage. Students were shown world maps and the specific regions were located in relation to the area where they now live.

Questions to ask the speakers were developed by the students. However, in the beginning, there were no follow-up lessons. The involved teachers pleaded "no time;" the writer became distressed and looked for ways to implement the program with the reading and writing components as originally envisioned and agreed upon.

The writer requested a recently retired first-grade teacher from her school to teach the follow-up lessons. The retired teacher agreed and worked with the second graders in groups of six and up, extracting the family stories and, later on, the information gleaned from the speakers. The family stories and cultural information were developed into written material and duplicated by the writer. The retired teacher used this material for her follow-up reading lessons with these students. Students were encouraged to share these stories with their families and to keep them in their folders to be made into booklets later on. These stories became the basis of the booklet "We Are One" (see Appendix H).

Although the reading component of the program was thus established, the writing aspect was not. The writer then invited the single-space third grade class to participate in the program. The third-grade teacher prepared her class with map study, interviewing techniques, and note-taking lessons before each speaker. For follow-up lessons, she had brainstorming, idea mapping, and composition writing. After this teacher had taken her class through these exercises the first time, the writer read the third-grade compositions, selected eight, and went through the editing process with these children. These compositions, with a brief description of the program, were submitted to and published by the home and school news publication.

Later, with the retired teacher teaching the reading lessons (sometimes in a corner of the classrooms, other times in the hallway) while other classroom reading was going on and after the publication of the third-grade compositions, the writer received compositions from the second-grade teachers. She also observed follow-up lessons, mapping of ideas, and discussions of concepts previously presented by the multicultural speakers to the second-grade classes.

The ESL class members became regular guests by chance. The writer also invited students from other classes to enhance the designated speaker's information. For example, Indian students were interested in hearing Indian speakers

and sometimes adding to their information; Koreans were interested in listening to Koreans. This became a bonus because of the students' identification with the speaker's place of honor. It also became somewhat of "old home week" when elementary and high school students recognized each other from their neighborhood or church.

Parents and families were invited to attend the sessions. Invitations (see Appendix I) were sent home several days in advance of each session. Approximately 10 guests attended the sessions with some attending several times.

The physical arrangement of the dual-space classroom never really became satisfactory under all circumstances. The students sat in an oval and the speaker was in the center of the space. The desks, chairs, and table were moved to the sides. This made the wall maps and blackboards inaccessible, but the speaker's voice was more audible.

Another difficulty was the fact that it proved impossible for the writer to get some of the speakers to speak loud enough for the entire audience to hear. As a result, some students had to be censured for becoming distracted and distracting. Part of the difficulty was that asking some Asians to speak louder was actually asking them to go against their own upbringing. In other cases, shyness and embarrassment inhibited the speakers. The writer

borrowed a portable sound system from the school district. This somewhat alleviated the sound problem. It was often necessary to insist that the speaker use the microphone even when he/she rejected the idea.

The monitoring of students' behavior, the monitoring of the sound system, the need to take notes, and the ineptness of the writer as a TV technician all contributed to the limited quality of the videotaping of the sessions. Unfortunately (or fortunately depending on one's perspective) a student teacher dropped and maimed the TV camera. Thereafter, the writer audiotaped rather than videotaped each session. Even that taping plus the other logistics called for the writer to function with the agility of a one-man band. Though few of these videotapes were reviewed, the writer believes there is an enormous value in the building of a school or district-wide videotape library. Local libraries also might be interested in using such tapes as foundations for their own community multicultural programs.

Speakers

The speakers were parents and/or friends of parents of students in the elementary school, ESL high school students, two faculty members (including the writer), the director of Green Circle Program, Inc., and two ESL fifth-grade students. As the program took shape, other parents spoke to the writer about possible speakers so that what had been a

great concern in the planning stage resolved itself. By June 1987, there were more available speakers than times in which to present them.

Initially it appeared that the high school students had the most impact. Their ability to interest and motivate the younger students was strong. However, any speakers who limited their talks to a half-hour or less plus some question time, brought costumes and/or flags, spoke a bit of their foreign language, and/or played a musical instrument seemed to have the most appeal.

Programs were held in the morning. Transportation for speakers was provided by the writer and her husband. Parents signed the writer's prepared permission slips (see Appendix J) allowing student speakers to participate. Lunch (usually cheesesteaks) was also provided by the writer and her husband. While the speakers ate, the retired teacher, the writer, and her husband questioned the speakers and took copious notes. The follow-up conversations often lasted two hours. Feedback, both oral and written (see Appendix K) from the high school ESL teacher indicated that the student speakers were enthusiastic and had feelings of enhanced self-esteem as a result of their involvement in the program.

The children's booklet, 'We Are One,' containing the reading material developed in the Multicultural Language Arts Program was distributed to each student in the two-

space second grade and to each member of the faculty. Each country's map was also included to be used as students' coloring pages. The Table of Contents and excerpts from the booklet are included in Appendix H.

Multicultural information and the writer's personal perceptions titled "Highlights of the Multicultural Language Arts Program" (see Appendix L) were distributed to the faculty. Faculty members were asked to evaluate "Highlights" and "We Are One" in terms of their value to them in this specific environment (see Appendix M).

A "How To/How Not To Implement A Multicultural Language Arts Program" guide was also produced so that the positive aspects of this program could be readily repeated (see Appendix E). The guide was evaluated by the two teachers and the principal (see Appendix F).

Evaluations and questionnaires were completed by the faculty of the writer's school, involved second-grade teachers, and parents. Questionnaires (see Appendices N & O) were sent home for parents to provide feedback about the multicultural program. To encourage parents to respond, the writer provided a grab-bag of prizes from which each student (with closed eyes) whose parents returned the questionnaire could select a prize.

It was hoped that the director of the Green Circle Program would present an inservice on cultural learning differences for the teachers. Unfortunately, no date was

available at the school. Additionally, neither assistant superintendent was able to schedule an inservice date for the district.

The writer was invited to attend several functions at which a Spanish artist was the guest of honor. His contract called for him to be artist-in-residence in a school in a neighboring state as well as to work with students in other schools. The writer's school was eligible but did not receive the artist's services. (This did not preclude the writer from continuing to receive invitations and requests for contributions from the artist's sponsors.)

For closure, the writer included in each student's report card envelope two pamphlets published by the International Reading Association, You Can Encourage Your Child To Read and Summer Reading Is Important, a copy of News for Parents (see Appendix P), and a letter from the writer (see Appendix Q).

CHAPTER V
RESULTS, CONCLUSIONS, AND RECOMMENDATIONS

Results

Motivation

Motivation of the two-space second grade students was measured by the two teachers using the questionnaire Evaluation of Student Motivation (see Appendix C). The teachers did not evaluate motivation in terms of individuals per se but rather as overall perceptions. With hindsight, the writer feels that such an evaluation does not really tap the information sought.

For questions 1, 2, and 3 (with each question counted as 25 points), the teachers evaluated all three questions together with the phrase, "no noticeable change." They also said, "A couple of girls brought in Korean reading books and have read to the class--also magazines to share--but not read." In response to the final question, number 4, the teachers wrote, "All kids said they liked the experience!"

A score of 75 would have been satisfactory; unfortunately, the total score for Evaluation of Student Motivation was 25 out of a possible 100. The writer now feels that this instrument does not actually tap student motivation; nor would it have been possible under the circumstances to attribute individual motivation to any variable in curriculum. Although the two teachers' responses indicated no increased motivation by students,

questionnaire responses from parents (see Appendices N and O) indicated otherwise.

Reading Growth

By the end of school in June 1987, 45 of the 47 second-grade students were instructional at or above the second primer level. Increased reading growth would have been demonstrated if only 35 had achieved these levels. Progress was measured and monitored by administration of the Houghton Mifflin End of Level Tests. In October 1986, 33 of 49 students were instructional at or above the second preprimer level. It is impossible to assess if or how much progress was a result of the Multiculture Language Arts Program. However, there is no good reason for arguing with success.

The comparison of the October 19, 1986 and the June 19, 1987 two-space second-grade instructional reading levels is shown in Table 2.

Parent/Community Participation

The two teachers discussed the numbers of parents who had participated in the program. Not counting the presenters, they identified at least 10 participant-guests, some of whom attended several different sessions. In previous years, there had been perhaps only two or three parents who had been classroom volunteers who marked papers or operated the ditto machine.

Table 2

Comparison of Reading Levels

Houghton Mifflin Reading Levels	Number of Students	
	10/19/86	6/19/87
Preprimer 1	16	0
Preprimer 2	0	0
Preprimer 3	6	0
First Primer	7	0
Second Primer	8	7
2 ¹	4	18
2 ²	5	9
3 ¹	0	11
	—	—
	46 plus	
	3 ESL non-	
	readers	
	—	—
Total	49	47 includes
		3 ESL
		and 2
		Resource
		Room

The criteria for stating "greater parent/community participation" in the 1986-1987 school year than in the previous year was if eight or more parents and/or community members participated in the classes. The program itself had 18 presenters. Thus, the number of presenters plus the 10 guests more than exceeded the needed 11. The quality of parent/ community participation was also greater because of the material presented by the speakers and because of the guests' involvement in questioning the speakers and thus extending the information presented.

Faculty Cultural Information and Evaluation

In addition to the cultural information distributed to the faculty, each teacher was asked to respond to a Faculty Quiz (see Appendix D). Of 37 possible replies, 29 faculty members responded. The writer excluded the special education teachers, aides, and part-time instructors as far as expecting responses was concerned. To insure as great a number of responses as possible, the writer promised a surprise, and rewarded each respondent with a plant. Ordinarily, such a quiz would not have requested the respondent to sign his/her name; but to keep track of whom to reward, it was essential.

Of the 29 quizzes returned, 23 respondents scored 100%; 1 person had 75% correct; 2 persons simply signed their names; and the other 3 were not able to name any cultural differences between the foreign-born and middle-class

students' points of view. Since 82% of the respondents scored 75% or better, information from the program was successfully passed along.

Nine classroom teachers of the 29 who responded said that they would be interested in having a similar program next year. Four said "maybe," one said she would be interested in a "modified" program, and one opted for a "partial" program. The music and art teachers were particularly enthusiastic about extending the Multicultural Program to include music and the arts. Teachers' responses are shown in Table 3.

How To/How Not To Implement A Multicultural Language Arts Program Guide Evaluation

The Evaluation of the How To/How Not To Implement A Multicultural Language Arts Program guide (see Appendix F) was discussed with the principal and the two involved teachers. They rated the guide at a quite acceptable 80%. The principal did not feel that members of the community would become involved because of the use of the guide (question number 4). Both teachers felt that "older students would be able to respond to the program in more ways than the second-graders."

Table 3
Teachers' Responses to Questionnaire

Grade Levels	Responses
Kindergarten	1 maybe, 1 yes
First	2 yes, 2 no
Second	1 maybe, 1 modified, 1 yes 1 no
Third	1 maybe 3 yes
Fourth	1 partial 1 no
Fifth	1 maybe 2 yes

Of the original five objectives for the program, only the objective stating that students would exhibit greater motivation to learn was not met, in the opinion of the two teachers. Further information concerning student motivation appears in the discussion of parent feedback.

Additional Questionnaires and Responses

Faculty members were also asked to respond to the Faculty Appraisal Form (see Appendix M). Of the 29 respondents, 10 did not respond to the objective question pertaining to the usefulness of the cultural information. The remaining responses were as follows: (a) Very useful, 4; (b) Of some use, 13; (c) Of little use, 1. Some of the comments from the faculty in answer to the questions on the Faculty Appraisal Form are in Appendix R. Many responses stated that the teachers see the possibilities of the program and that they are definitely interested in pursuing information for themselves as well as for their students.

The Parents' End of Multicultural Second Grade Language Arts Program Evaluation (see Appendix N), Parent Evaluation (see Appendix O), and a copy of "We Are One" were sent home with each of the involved second-grade students. Students were asked to return the evaluations with the promise of the grab-bag reward. Students whose parents were unable to complete the forms were rewarded for bringing back the forms signed or initialed. In reply to the question "Do you think

the program was helpful to your child?" the responses were as follows: (a) Very helpful, 22; (b) Of some help, 6; (c) Of little help, 0. Some of the comments from parents in answer to the questions on the evaluation forms are in Appendix R.

Summary

The discussion of scores from the Multicultural Second-Grade Language Arts Program gives a partial insight into the various aspects of the program. Although the two involved teachers felt that the criteria for improved student motivation were not met, when one reads the parents' remarks, it is hard to believe that many of the children were not "turned on."

The students' growth in basal reading was quite acceptable. What was not measured, nor could it be, was the students' increased knowledge of more sophisticated vocabulary, both in reading and usage.

The measurable aspects of parent participation and the faculty's increased cultural knowledge were acceptable. Once again, when one reads the subjective remarks from parents and teachers, there appears to be more excitement than conveyed by the stating of numbers.

The evaluation of the "How To/How Not To Implement A Multicultural Language Arts Program" guide was acceptable. However, the writer would be more comfortable if the guide were evaluated after being put to actual use.

Conclusions

Several concerns relating to public education need to be addressed. One major question is, "Will the schools as we know them be able to do the job they are expected to do?" Miller (1986) expressed concern about the exclusion of some peoples from the mainstream. Demographic changes have taken place and are expected to continue. In 1980, black, Hispanic, Native American, and Asian children under the age of 18 constituted less than 27% of the United States population. In 1950, it was less than 15%; by the year 2000, it will be 38%.

Because of the drop in the middle-class (majority and minority) birthrates, recent large-scale immigration from the Third World, and the fact that educational and financial inequities still exist for many minority Americans, Miller (1986) recommended a restructuring of our schools. Present schools were not designed to deal with such large multicultural, multilingual, at-risk populations. However, knowledge of how to make instruction more effective has increased substantially. Therefore, Miller recommended structurally more powerful schools to enhance the "nation-building" role that had been theirs.

Ernest L. Boyer, president of the Carnegie Foundation for the Advancement of Teaching has predicted that one of every three pupils in the United States public schools will be nonwhite by the next century. Jordan (1986) quoted Boyer:

Those schools . . . will serve children who will be poorer as well as more ethnically and linguistically diverse than the present school population and they will bring with them handicaps that will affect their schooling An aging white population will reduce support, and the gap will widen between the "haves" and "have-nots" in education. (p. 11a)

Collins (1987) quoted Boyer as saying that "America could be left with 'an intellectual Third World' within its borders." Boyer urged educators to "increase the attention paid to the education of minority students." In discussing the Carnegie Foundation's study, College: The Undergraduate Experience in America, Boyer declared ". . . politics and economics are making the nations of the world more interdependent than ever . . . many students display shocking ignorance of other countries" (p. 8a).

Textbooks do not provide the kind of information that the Multicultural Language Arts Program contained. Harris (1986) discussed "History in the eye of the beholder" as follows:

The pupils in every country in the world . . . would have a profound shock if they could examine the "history" books provided to pupils in other countries They would learn there is really no such thing as "world history" taught in most classrooms. What is offered is a vision of the world as seen from the

perspective of each individual nation Before we achieve even a minimum of international amity and understanding . . . as a necessary preamble, young people must be given a perspective that is proportioned to the globe, not to a particular region of it. (p. 21a)

Irwin (1987) described a growing recognition in the United States that starting from grade school, students should "have a much broader awareness of global issues" (p. 8c). Andrew Smith, president of Global Perspectives, said in Irwin's article, "We need to think how to add global perspectives in all courses." He gave the examples of including people from other cultures in basal readers rather than Dick, Jane, and Spot and that rates of population growth could be studied in math classes.

The above-mentioned report, "The United States Prepares for its Future: Global Perspectives in Education," was discussed in greater depth by Rothman (1987). He quoted from the report:

Students need to become aware of their own unique personal perspective that is not shared in its entirety with anyone else and to appreciate that others' perspectives may have validity (p. 16)

The interdependent nature of the world was also stressed as follows:

No major event occurs anywhere around the globe that does not personally touch some group of families in the United States, whether it is an earthquake in Mexico, a famine in East Africa, a nuclear accident in the U.S.S.R. . . . (p. 16)

Recommendations were also made in the report that "classrooms be restructured to allow students to play a more active role in learning" and "that students be actively engaged" (p. 16).

Heath and McLaughlin (1987) recommended going beyond dependence on schools and family to educate American children. They stated:

Today's schools build on yesterday's notion of "family," both in form and function The family and workplace have changed dramatically In 1986, only 7% of families could be described as the "typical" family--a two-parent family in which working fathers and homemaking mothers provided sustenance, structure, and support for school-age children. (p. 578)

Heath and McLaughlin also referred to the cultural and linguistic factors changing the nation's population. By the year 2000, over 50% of the nation's school-age children will represent ethnolinguistic and cultural minorities. These children bring to school different amounts and types of "cultural capital" to apply to the task of schooling.

This concept was explained well in Walsh's article (1987) about Puerto Rican students:

When children enter the classroom, they bring a history--social, linguistic, cultural, and economic--which affects how others see them. It is this history which grounds the child and provides the backdrop from which he or she builds meaning. . . . It is when teachers build upon the language, discourse forms, and knowledge already present in their students and utilize these resources to critically engage students in their own learning that a realistic and relevant education can begin to occur. (pp. 201-203)

Referring again to the concept of home and school working together toward the education of the child, Heath and McLaughlin also stated:

. . . family-focused remedies are unlikely to succeed because they ignore the structural realities of today's families, the resources available to them, and their ability to interact with the school. (pp. 578-579)

The authors (Heath & McLaughlin, 1987) pointed out that "problems of family/school relations . . . have multiple causes that are too complex . . . to respond to single-policy solutions" (p. 579). Among their recommendations is that:

Schools should use community resources, individual mentors for school children, and business groups to

move toward a different role for the school in society.

. . . District and state personnel would bring together representatives of local community agencies, businesses, and athletic groups to decide on shared goals and general strategies for providing coordinated partnership efforts to meet these goals. (p. 580)

To illustrate the premise that school/family/community educational involvement can have very positive rewards, the following individual responses are excerpted from Appendix R.

Faculty Responses:

"It was informative in that I became more aware of the variety of cultural backgrounds we have at our school and how the different cultures perceive the 'American way of life.'"

"I learned more about my students and understand their customs more."

"It gave me insight into backgrounds I am unfamiliar with. It was very interesting reading the child's point of view."

One teacher wanted more information about Asian countries--Vietnamese and Cambodian cultures--especially on school and/or reasons for not attending and information on their languages.

Another teacher asked how children are "brought up" in other lands, i.e., babyitters, behavior, possessions (toys, books).

"I would like your program done in my class! I really enjoy learning and sharing about ourselves. Our school is a 'melting pot' of cultures. It is one of the special aspects of our school and something I think we need to expand on. We can teach our children respect for one another in a very real and concrete way. Thank you, Sally!"

"This type of information should be mandatory for prospective teachers. I'd like to see some inservice credit workshops dealing with this through the intermediate unit for two or three credits."

"It was enlightening for my class to participate in the project. Often they would compare and discuss information they had learned regarding other countries."

"Very interesting--I was amazed that the children remembered long enough to discuss the speakers with their parents. Many parents have spoken to me of different bits of information their children brought home."

Parents' Responses:

Chinese parents who will be returning to their homeland responded:

"The program has helped our child to understand that some of her friends are from different ethnic groups of their own unique cultural background. Also, she has

realized that her own native country is 'not too remote' a part of the diverse world culture."

Other parents responded:

"I, myself, enjoyed hearing about how the people lived in other countries. My daughter also enjoyed hearing about lifestyles in different countries. She really enjoyed hearing and telling me about Germany since we have family living over there."

"I think it was helpful in creating an awareness of other cultures, thus eliminating prejudice, discrimination, and stereotyping."

"We are very pleased that our daughter had the opportunity to take part in the MLAP. The whole family has enjoyed hearing about what she learned from the program. Not only did she learn a great deal about other cultures but I feel the program gave her greater appreciation of her own Irish heritage. I can't tell you how much pleasure it gives me to hear her talk about her friends' 'cultural differences' with admiration and respect. Unfortunately, when I was growing up, these differences were not always noted in a positive way."

"Our daughter enjoyed hearing the stories of the different countries--we, as a family, learned a lot of interesting facts about each country as she read the stories from her booklet."

Research Worth Exploring

In order to improve difficult learning situations, it is necessary for teachers and the public to recognize their existence. Sitton (1980), quoting Gay and Abrahams (1972) from Black Culture in the Classroom, wrote:

Unless the teacher is sensitized to children's culture "in general," she cannot see it "in particular" in its ethnic variations. There are profound differences in the way that children from ethnic minorities conceptualize the school, each other, the authority figure of the teacher, the process of instruction, and probably many other things. (p. 544)

Sitton went on to say:

Some of this cultural difference derives from the adult cultures of ethnicity, but some of it comes from differences in the ethnic cultures of childhood The teacher's task is to discover the specific variant of the larger cultural pattern with which children operate in "this" school and classroom. (pp. 544-555)

A definite relationship between language proficiency and socioeconomic status exists. Loban (1986) reported that in his own and others' research, "Working class subjects demonstrate a more restricted use of linguistic strategies than that of middle-class subjects." He went on to say, "Nothing in my research supports the idea of any basic

differences among ethnic groups" (p. 613). He suggested the following concept:

It does seem that if all children had similar experiences and similar motives for expression, their language, responding to such challenges, would demonstrate much the same degree of proficiency. Variations would result from psychological and physical factors rather than sociological. (p. 614)

"Should Schooling be 'Meaningful'?" (1987) stated: Conceptual analytic researchers acknowledge that firsthand experience of ordinary life is rich and compelling, but people tend to be absorbed in it and often participate in it uncritically. Everyday experience works against the ability to imagine other possibilities and to view the world from other perspectives. (p. 3)

Some ethnographers, in encouraging teachers to be sensitive to cultural differences in classroom learning and communication, advocated:

Relying more on instructional content and methods tied to the home experiences of children from minority groups . . . Thus, rather than making schooling equally familiar to all students to eliminate advantages for middle-class students, conceptual analytic researchers want it to be made equally "strange" not just for those from minority and

non-Western cultures Instruction should not rely on learning tied to the local context or traditions, but rather should "lure" students into unfamiliar subject matter. (p. 3)

Using unfamiliar and stimulating information recommended by Loban (1986) and IRI ("Should Schooling be 'Meaningful'?" 1987) to "equalize" middle and lower classes fits right in with the writer's Multiculture Language Arts Program.

Many strategies have been proposed to encourage school learning. Millionaires have offered free college educations as inducements. Several years ago, Eugene Lang made this offer to youngsters in East Harlem. Recently, George and Diane Weiss made a similar offer to the sixth grade of the Belmont Elementary School in Philadelphia. Even with free college as a motivation, it was felt necessary to offer other services as well. The offers also included tutoring, counseling, and future personal involvement with the individual students and their families.

It is distressing that public school learning in itself does not qualify as an essential; it is too often looked upon as merely a stepping stone to college. It is also disquieting to realize how much more is needed in effort and money than schools can now provide.

Having investigated before, during, and after implementation of the Multicultural Language Arts Program for

areas in which to enrich the program, the writer has raised her own questions of what and how much material should be presented. The omission of the teaching of values, morals, and ethics in public schools has been a subject of educational concern. The theme of a recent issue of Time magazine was, "What Ever Happened to Ethics?" (Grunwald, 1987).

Martin E. Marty (Goldberg, 1987) defined part of the problem:

It's not the "religion of secular humanism" that is keeping us back from teaching values . . . it is our multireligious society that so confounds us. Reaction to the diversity of religions in the United States has encouraged the "value neutral" approach in the schools. (p. 9)

Marty recommended bringing "religion into the curriculum--even if students merely understand its weight, role, and importance" (p. 9) in culture and history. The writer is concerned about who is qualified to do it yet thinks it is often necessary to discuss religion in order to more fully understand a culture.

Recommendations

The writer heartily recommends the implementation of this Multicultural Language Arts Program, as is, for grades 3 and up. For students below third grade, an easier agenda

is recommended. This program could be the nucleus of a kindergarten through grade 12 program, increasing in difficulty and complexity as it expands through the grades.

Interviewing techniques, such as those recommended by Haley-James and Hobson (1980) should be taught. Strategies such as notetaking, brainstorming, prewriting, consulting, discussing, and all parts of process writing should be encouraged.

Other useful follow-up techniques could be group reports with one student acting as secretary. Using carbon paper, he/she could make multiple copies of first drafts. Group, class, and/or individually made and decorated books on multiculturalism are interesting to everyone to read and share.

Map and globe work is a natural outcome of this kind of study. Plays, dioramas, and charts also have their places. Research into the games, dress, politics, child-rearing practices, and superstitions are other related topics.

Students should be encouraged to share their information with their families. Notes should be sent home in an attempt to involve parents as guests and/or speakers. Parents should be kept informed as to what is going on and what they can do to help their children.

To locate speakers, parents, ESL and other teachers should be asked for their recommendations; local universities should be contacted to identify students who might be

interested in speaking to the group and also to ask for recommendations from Teachers of English Speakers of Other Languages (known as TESOL); embassies and consulates should be contacted; the yellow pages in the telephone book should be consulted for organizations that begin with "international;" local newspapers and ethnic museums are good sources of ideas.

Speakers do well to bring some kind of artifact to speak about and to say some words in their native language. A mobil sound system is essential. It is also important that the speaker repeat the questions asked by the participants before providing the answers. In order to build a library, efforts should be made to videotape each speaker.

Timing and fashion play a large role in how a program is received. Miranda (1983) said it well. Using the community this way is an old refurbished idea.

Another old, but good, idea that encourages parental support is to send home and/or to sell car stickers and bookmarks that give the name of the school and the word "Parent." Tee shirts and/or jackets with the school name and "Parent" can say a lot.

Parental support is good. Parental involvement is even better. A picture of a father wearing a "Bartram Parent" jacket with the caption "Defining a parent's role in school--for one family, involvement is reaping rewards"

appeared in The Philadelphia Inquirer (Mezzacappa, 1987). The picture told the story.

Finally, when inviting immigrant parents to school, they should be made aware that in America it is not unusual for parents to be invited to visit the schools--this is the way things are done here.

Dissemination

The ideas in this practicum have been disseminated to the faculty of the writer's school, the superintendent of schools, and the two assistant superintendents of schools through the distribution of "We Are One" (see Appendix H) and "Highlights of the Multicultural Language Arts Program" (see Appendix L). The writer has planned to meet with the district reading, language arts, and social studies supervisors to present additional copies of these booklets to see if the program can be implemented in other schools.

An overview of the program was printed in a weekly local newspaper (Delaware County Journal, 1987) giving credit to all of the participants (see Appendix S).

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APPENDIX A
LETTER TO FACULTY

Appendix A
Letter to Faculty

Teacher _____

September 1985

TO: Faculty Members

FROM: Sally F. Levine

I would like to do my practicum in the area of working with and furthering understanding with our students' parents--particularly the new immigrant parents and possibly our regular vintage parents, also.

To do the above, I must establish that you as a teacher see a need for such a service.

- - - - -

I am concerned that we may not understand or appreciate the way our students' parents:

1. see the role of the public school in their children's lives;
2. feel that parents should interact with our faculty;
3. perceive the role of their parenting in education per se;
4. value American culture and see it in relation to that of their national origins.

In short, what needs do you see in these areas, and what would you like to see someone do about them?

Thank you,

Sally

APPENDIX B
RELEVANT CTBS LANGUAGE ARTS SCORES

Appendix B

Relevant CTBS Language Arts Scores

On the two tests of vocabulary, "Same Meaning" and "Unfamiliar Words in Context," on the 12/3/85 Comprehensive Tests of Basic Skills, the second-grade classes showed deficit scores of -8 and -10 when compared to the numbers correctly answered by the national reference group. In all but 1 of 25 items, the students scored below the national group. The differences in numbers of correct responses between the students and the national group ranged from -2 to -16 items correct.

In the tests of comprehension, the students had a -2 score in "Passage Details," a -7 in "Character Analysis," a -4 in "Main Idea," and a -4 in "Generalizations." In all but 5 of 25 items, the students scored below the national group. The differences in numbers of correct responses between the students and the national group range from -1 to -16.

In the tests of language expression, the students had a -6 score in general "Usage." Of the 17 items tested, only 3 met the scores of the national reference group. The others ranged from -2 to -13.

In the test of "Sentence Patterns," the students had a -3 score when compared with the national reference group. In two of the four items, the students scored a -8.

APPENDIX C
EVALUATION OF STUDENT MOTIVATION

Evaluation of Student Motivation

Student's Name _____

Evaluating Teacher _____

1. Does the student contribute more to class discussion since the implementation of the Multicultural Second Grade Language Arts Program than previously? _____

2. Does the student bring in more information to the classroom from outside sources than *previously? _____

3. Does the student display a more generalized eagerness to learn than *previously? _____

4. Has the student him/herself verbally expressed either voluntarily or when asked, a positive attitude toward the Multicultural Second Grade Language Arts Program? _____

* prior to implementation

APPENDIX D
FACULTY QUIZ

Appendix D
Faculty Quiz

1. Name at least seven countries of origin of _____
_____ students/parents.
2. Name at least three reasons why our students left their
countries of origin.
3. Name two cultural differences our students experience that
differ from middle class points of view.
4. Would you be interested in having a similar program in
your class next year? _____

Your Name _____

APPENDIX E
"HOW TO/HOW NOT TO IMPLEMENT A
MULTICULTURAL LANGUAGE ARTS PROGRAM" GUIDE

Appendix E

A Guide to "How to/How Not to Implement a Multicultural
Language Arts ProgramCoordinator

Give teachers written descriptions of the program including premises on which it is built. A language arts/core approach is used as opposed to calling it reading, writing, listening, note-taking, social studies--divided subject areas.

Do not mandate program on teachers; only volunteers should participate.

Make sure teachers feel the importance of the program and do not feel that the program takes away from "teaching time."

Have children involved in the planning by getting speakers and parents to participate.

Have an available professional trained in the Green Circle Program so that there's an in-house resource person available.

Teachers should feel that learning information from people who have lived the experiences is a powerful learning tool.

Schedule speakers at various times of day, mindful that different children will be scheduled to be out of the class-

room at various times, e.g., seminar, instrumental music lessons, etc.

Make sure teachers are aware of how much time is needed to implement such a program.

Ideas for Speakers

Send letters to parents requesting speakers. Don't send letters just to involved classrooms. Keep language simple when inviting immigrant parents to school; explain that inviting parents to school is often done in America.

Ask district ESL teachers for volunteer ESL students, parents, translators, and friends.

Contact Nationalities Service Center.

Request member possibilities from district home and school presidents.

Speak to incoming kindergarten parents.

Speak to parents at orientations.

Don't overlook the obvious such as in-house faculty, secretary, nurse, custodian, and aides.

Make sure speakers speak loudly enough; use a sound system.

Make sure speakers repeat questions before responding to them.

Preparation of Students

List what they would like to find out (brainstorm) from speaker.

Use map to locate country in point. Also, locate the country in relationship to the United States.

Follow-up

Debriefing--write facts on the blackboard with the possibility for "mapping" concepts, outlining, discerning main ideas and details, and writing narratives (going through the writing process). All sorts of activities are logical outcomes. Information can go as deeply as desired, depending on time and grade level. It may include arts, music, history, and religious beliefs.

Teacher Participants

Teachers may wish to share their own or family heritage.

Teachers should not allow themselves to be bogged down with their own perceptions. They should be openminded to the fact that there really are differences in people's beliefs. One example is that schools treat Christmas as a cultural event rather than as a religious holiday. They lose sight of the fact that numbers of students do not celebrate this holiday and are made uncomfortable by so many religiously associated activities. In addition, just because Chanukah, Christmas, and Kwanza are celebrated in December does not mean they are related in any way. In fact, some people are distressed by having them presented together.

APPENDIX F
EVALUATION OF THE "HOW TO/HOW NOT TO IMPLEMENT
A MULTICULTURAL LANGUAGE ARTS PROGRAM" GUIDE

Appendix F

Evaluation of the How To/ How Not To Implement A
Multicultural Language Arts Program Guide

Evaluator _____

1. Do you think the guide is useful for the improvement of reading/language arts achievement? _____

2. Do you think a neophyte teacher will find the guide easy to use? _____

3. Do you think students will like the program promoted in the guide? _____

4. Do you think the community will become involved because of the use of the guide? _____

5. Do you think use of the guide will improve teachers' understanding of the values and cultures of their student/parent population? _____

APPENDIX G
DESCRIPTIVE LETTER TO PARENTS

SCHOOL DISTRICT

November 14, 1986

Dear Parents,

_____ reading specialist, Mrs. Levine and two second grade teachers, Mrs. _____ and Mrs. _____, have been planning a supplemental multicultural language arts program.

Many of our students and their families come from different countries, backgrounds and cultures. We have students from Greece, Korea, Vietnam, Ireland, France, Germany, Italy, as well as other countries.

We would love to have you talk to the class about such things as:

What is expected of boys and girls in your culture?

What are some of the customs and beliefs in your culture that are different from other cultures?

What is the role of the family? ... How children are raised?... How the elderly are treated?

What music, art, stories, foods and famous people are part of your heritage?

Thank you.

Mrs. Sally F. Levine

Mrs. _____

Mrs. _____

If you will share your heritage with us, please sign below and return to school.

I would be willing to speak to Mrs. _____ and Mrs. _____'s classes.

Signature

Home Phone

APPENDIX H
EXCERPTS FROM:

We Are One

Table of Contents

Green Circle Program

Argentina - V_____

France - J_____

Germany - Christmas in Germany
Miss L _____

Greece - P_____ and D_____

India - Mrs. B_____

Ireland - Mrs. M_____ and Miss P_____

Korea - G_____, K_____, and S_____
V_____ and K_____

Kwanza - Mrs. M_____

Molly's Pilgrim - A television program

Yugoslavia - Mrs. E_____

Our Stories - Rooms 214 and 215

Appropriate flags are included with the stories. They are designed to be colored in by the children. Spaces without color words are meant to be left white.

Mrs. Malvia McDonald, Director of the Green Circle Program, taught us about 'Circles of Caring.' At first she showed us a small Circle that only included members of our immediate families - such as our parents, sisters, and brothers. The Circles got bigger as more people were added to the list of those we care about.

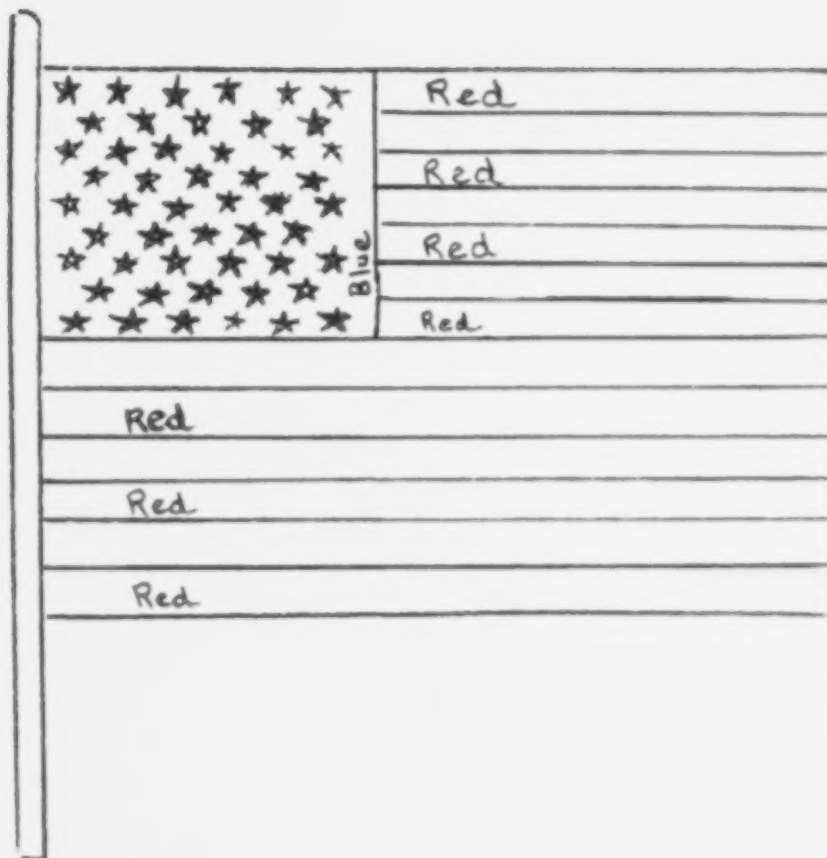
The people who were added at first were relatives. Then neighbors, friends (both grown-ups and children), and teachers joined the list. Our 'Circle of Caring' can be as large as we wish. Everyone agreed that it was important to include new people and those who seem different inside of our Circles.

Mrs. McDonald also spoke about people having many kinds of feelings. Everyone discussed the different things people do when they feel different ways. Some of the things we do when we're happy or excited are to dance

around, jump up and down, smile, and/or laugh.

When things don't go well people frown, cry, walk away, stamp their feet, jump on beds, and so on. Mrs. McDonald asked the students to find ten things an angry person can do that do not involve hurting anyone. The students learned that there are some very good ways of handling feelings.

United States



J_____ From France

J_____ F_____ came from France. She is 14 years old and expects to be in our country for a year. She can understand and speak four languages. She misses France, her friends, and French food.

King's Day, the 6th of January, is celebrated by all. Bastille Day is in July and is like our 4th of July with a lot of firecrackers.

J_____ taught us some French words. 'Chien' is dog, 'bonbon' is candy, and 'merci' is thank you.

J_____ said American food is different from French food. American bread is too soft and she doesn't like American pizza. They don't use cake mixes in France when they bake cakes. J_____ does like popcorn.

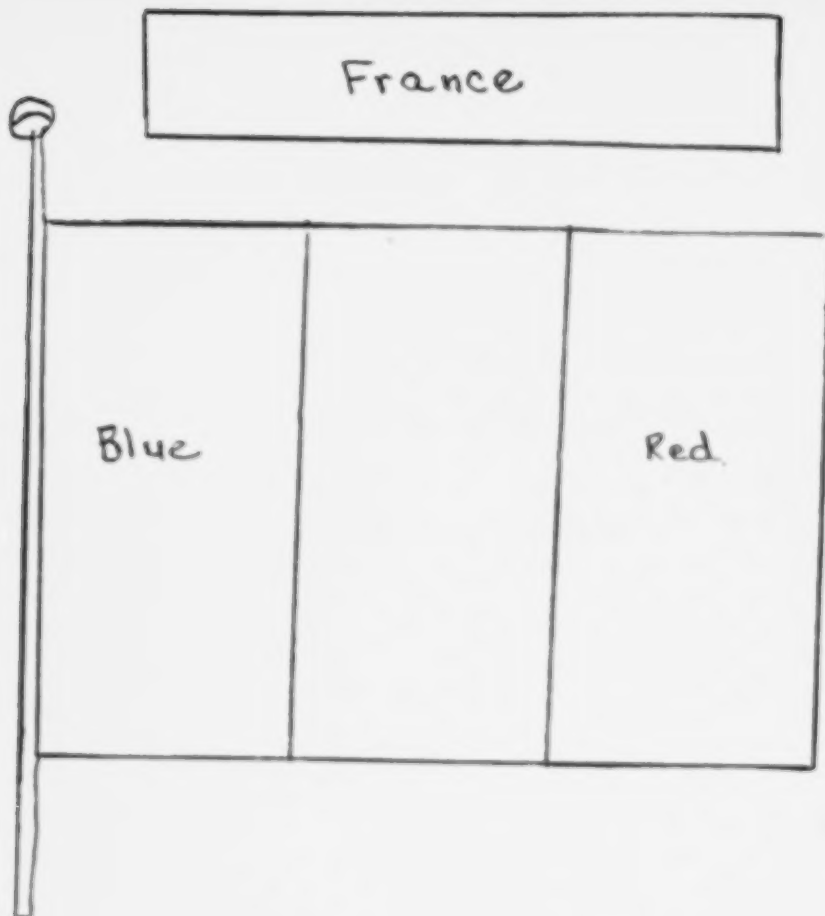
At J_____ 's school in Paris, waitresses serve the students lunch in the school lunchroom. People eat their big heavy meal in the middle of the day. They eat dinner late - at 7:00 or 8:00 at night.

J_____ began learning other languages when she was 11 years old. She now knows five languages - French, English, Spanish, German, and Latin.

In France people play and watch soccer games, not football. J_____ 's father took her to see who would win the Soccer Cup in 1986.

In France they have nursery schools for 3 to 6 year olds. They have elementary schools for 6 to 11 year olds, and high schools for 11 to 18 year olds. Students take exams to get into the high schools.

J_____ wants to be a physician or historian some day. She thinks French schools are harder than American schools.



Christmas In Germany

Mrs. C_____ was born in Germany. She told the class some different ways that Christmas is celebrated in Germany.

She said that 'advent' means someone is coming. In Germany 'Advent' is celebrated by lighting one candle each Sunday, for each of the 4 Sundays before Christmas.

Each child had to learn and recite a poem before he was allowed to get his Christmas gift. In Mrs. C_____ 's family they had their tree in a pot in the living room. After Christmas they would plant the tree in the yard and dig it up again for the next year's Christmas.

The children wrapped their parents' presents. But the children's presents from Santa Claus were not wrapped. They were left on the table for all to see.

Mrs. C_____ brought a small Christmas tree in a pot with candles and ornaments on it to class. She lit the candles and recited a poem in German.

In Germany they do not hang up Christmas stockings. They only decorate the inside of their houses, not the outside.

Miss L — L — greeted the students in German, teaching them the words for "good-morning" and "good-night." She explained that her family had lived in Germany in a small town called Zweibruchen for a number of years when her father worked for the U.S. government over there. Her sister, T — , attended kindergarten and first grade in Germany. T — showed the students the typical German child's lunch bag. L — was dressed in a typical German dress — a jumper, blouse, and apron front.

School in Germany was from 8:00 A.M. to 12:00 noon, Monday through Saturday. About one month during the summer and almost the entire month of December were vacation periods. Saturday morning was spent in school; not like here, watching tv. In fact, there are no cartoons on Saturday morning in Germany. There are only three channels, and programming is from 5:00 P.M. through 10:00 P.M.

Students don't wear shoes in the classrooms. They keep a pair of slippers in a box outside the classroom, and change into those before entering class.

Snack time at school is called "kinder tea." Each child brings a large

roll from home which contains a piece of chocolate. Every day in school during arts and crafts students make something. When the weather is very cold, which is much of the year, recess is held indoors.

There are no school buses, as here. Students take regular transportation to get to school. Because paper is very expensive in Germany, spelling and math are taught with each student using a little chalkboard and chalk pencil. Again, because paper is so expensive, people bring their own wicker baskets to carry groceries when shopping.

Germany has lots of holidays, many are two-days. At Christmas and Easter, one day is to be with family, the second day is to visit friends.

In Germany you have to take a test before entering first grade and again before fourth grade. Then you have to take tests again to decide if you go to college, vocational, or labor. This decision is made at the fourth grade level. Therefore, students work very hard at school to

Germany

get good grades. Depending on students' abilities, some will continue to ninth grade, some to twelfth. If a student does poorly he is either demoted or dropped from school. For college you go to the one closest to where you live. All school is free, including college.

West Germany

Black

Red

Yellow

In Greece some children go to school from 8:00 A.M. until 1:00 P.M., and others from 2:00 until 6:00 P.M. There are five recesses every day, each about twenty minutes. Depending on which school you attend and what grade you're in, children do two to four hours homework each night.

There are no libraries in the Greek schools. No instrumental music is taught. Art and music are taught in the regular classroom.

Breakfast and supper are very light meals - really snacks. The big meal is served in the middle of the day. There's a snack bar at school. Children may buy snacks during one of their recesses.

Houses in the U.S. can be of wood, houses in Greece are of cement. There aren't many trees in Greece.

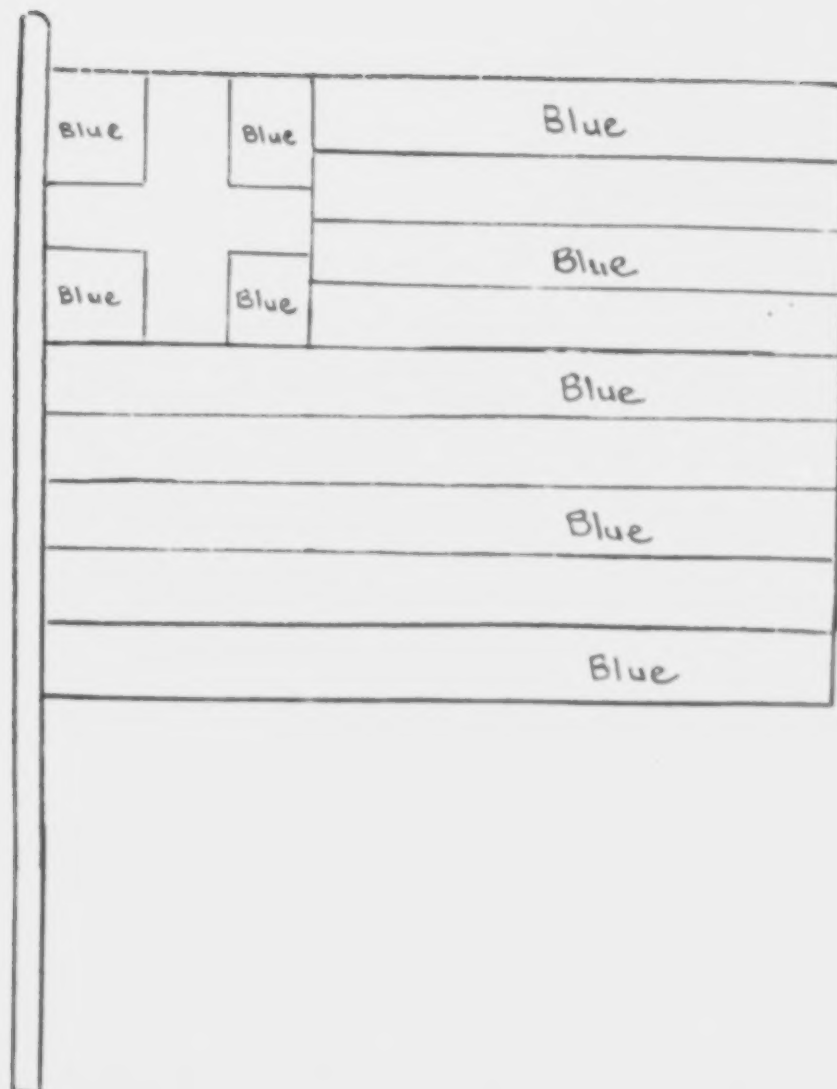
The father is the boss of the family. He decides what children are allowed to do or where they are allowed to go.

Home tasks are divided so that girls do girl jobs, such as housekeeping, cooking, and helping mother. Boys are more likely to do the shopping, cutting grass, and might go to work with father.

Soccer is the most popular sport in Greece. People do play tennis and sometimes basketball.

There are two tv channels in Greece. Regular programs are only on between 5:00 P.M. and midnight. There's educational programming from 11:00 P.M. through 5:00 P.M. For children there's one hour of cartoons.

Greece



India

Mrs. R_____ B_____ visited our classes. She told us that India is a peninsula, a land surrounded by water on three sides. She told us that at one time India was ruled by England. Before that India was ruled by kings. Then, in 1947 one of their leaders, Mahatma Gandhi, helped India to become free. Now the Indians govern themselves.

Mrs. B_____ brought an Indian lady friend to help her with her talk. While Mrs. B_____ told us about India her friend dressed Mrs. _____ and Miss _____ in saris and bindis. A sari is a long, wide piece of cloth that an Indian woman wraps around herself in a special way that makes it look like a long dress. After the lady finishes wearing the sari she unwinds it and folds it neatly back into a length of cloth. Mrs. B_____ saris were made of beautiful, colorful silk trimmed in gold.

A red bindi is a dot that an Indian woman wears on her forehead to show that she is married. Mrs. B_____ brought extra bindis in different colors and designs so that most of the girls got to wear them.

Indian parents choose their children's marriage partners. They have a joint family system in which twenty to forty relatives may live together. For example, the family may include the parents, the unmarried daughters, the sons, and the married sons' wives and children, all living together. The oldest man is the boss of everyone in the family.

Men and boys are considered more important than women and girls. There are very few divorces in India. Married people usually stay married to each other.

Indian people eat lots of vegetables and very little or no meat. They also have sweet treats made with milk.

There are different religions in India. There are a few Christians and some churches there. People who believe in Hinduism pray in temples, and Moslems pray in their mosques.

Six hundred years ago there were such things as child marriages in India. Children of five and seven years of age were married to each other. If the husband died before the wife she was expected to jump into the fire and die also. Today it is against the law to do these things.

More than seventeen different languages are spoken in India. Most city people can speak English. But Hindi is the language most Indians speak.

Indian children begin kindergarten at three. In first grade they begin the study of two languages. Indian parents do not ask their children if they had a good time at school. Instead, they ask their children, "What did you study today?" Indian parents expect more of their children than American parents.

India's national sport is Cricket. Cricket was brought to India by the English. There are eleven boys on each team.

Every month there is some kind of holiday. The holidays are called festivals. Mrs. B_____ 's favorite holiday is the Festival of Lights. During this festival there are beautiful lights, decorations, fire-crackers, and kites used in the celebration. Fighting kites are a lot of fun for the children.

India

Orange



Green

Mrs. M____ M____, M____'s baby sitter, brought her friend Ms. E____ N____ P____ to visit. our classes. Ms. P____ told us about her life in Ireland. She grew up on a farm where they grew their own food and made their own butter.

Ms. P____ walked three miles a day to school. The students brought sticks to school to burn in the fireplace for heat. There were about thirty in two classes in the whole school. Grades one through four were in one class. Grades five through eight were taught in the other class.

Ms. P____ said that she has a handicap — and that anyone who has a handicap should use it to his own advantage. It should make the person work and study harder to succeed. She speaks with a stammer which causes her to repeat the same sounds without meaning to. She uses an instrument that stops sounds from reaching her ears and presses against her throat (vocal chords) to help her speak better.

Gaelic is the Irish national language. There is no 'w' in the Gaelic language. Ms. P____ speaks several languages. She pointed out that Ireland, a small island, is mainly of one culture while the U.S. has many.

Irish families are usually large. The Irish are very relaxed. They are not as rushed as we are. The Irish go to bed later than we do. They often live to be very old.

Some very important people came from Ireland. Presidents Ronald Reagan and John F. Kennedy came from Irish backgrounds. Irish linen, wool, and whiskey are known all over the world.

In 1845 nine million people lived mainly on the potatoes that they grew. Then a disease struck the potato crops. By 1847 the disease was gone and six million had either died or left Ireland because of the potato famine. Many came to the United States.

Mrs. M_____ played her button accordion and Ms. P_____ played the spoons. Ms. P_____ played by shaking two large spoons so that the backs of the bowls hit each other. To make different spoon sounds she hit her left hand and her thigh with the spoons. The women played a fast tune (a reel), a march, and "When Irish Eyes Are Smiling."

Ireland

Green

Orange

G—, K—, and S— H— told us about Korea. They told us that when it is daytime here it is nighttime in Korea. The boys are fifteen years old and in the ninth grade at ——— High.

The boys told about Korean schools. Their elementary schools have two to three thousand students with sixty students in each class.

Korean parents are very strict and insist that their children earn good grades. The students really compete with each other for good marks.

Children begin nursery school at four or five, but do not go to kindergarten. Elementary school children attend school 8:00 A.M. until noon, Monday through Saturday. From second or third grade students do one and a half hours of homework each day. Teachers are very strict.

Students bring their lunches from home and eat in their classrooms.

Students in grades three or four learn some karate in gym classes. They are taught karate to discipline the mind. It is only used for self-defense. The boys showed us two karate moves — 'Ready-punch' and 'Block-punch.'

Noone fails a grade. Students must take a test to get into high school. Almost all students do go on to high school. However, from grades seven through twelve students must pay to go to school.

Baseball is becoming a more popular sport than soccer in Korea.

About half of the Koreans are Catholic. The other half are Buddhists.

Parents on both sides must agree before people get married. People usually wait to marry until after college and the army — about twenty-six years of age.

The boys feel there is too much violence here. There is no vandalism or graffiti in Korea. People are not allowed to drink liquor or drive a car until they are twenty-one.

Korea

The Korean alphabet is made up of Chinese characters. It has twenty-four characters.

ㄱ	ㄴ	ㄷ	ㄹ	ㅁ	ㅂ	ㅅ	ㅇ	ㅈ	ㅊ	ㅋ	ㆁ	ㅅ	ㅇ	ㅈ	ㅊ	ㅋ	ㆁ	ㅅ	ㅇ	ㅈ	ㅊ	ㅋ	ㆁ
g	n	d	l	m	b	s	o	j	ch	k	e	p	h										

ㅏ	ㅑ	ㅓ	ㅕ	ㅗ	ㅛ	ㅜ	ㅠ	-	ㅣ	ㅗ	ㅛ	ㅜ	ㅠ	ㅗ	ㅛ	ㅜ	ㅠ	ㅗ	ㅛ	ㅜ	ㅠ	ㅗ	ㅛ	ㅜ	ㅠ
a	a	e	u	o	u	u	u																		

7 vowels

We learned about Korea from V___ and K___ who go to _____ High School. They showed us how to write the Korean alphabet. The Korean alphabet uses different shapes and lines than the English alphabet. The girls wrote some of the students' names in Korean on the blackboard. They also told us how to count to ten in Korean.

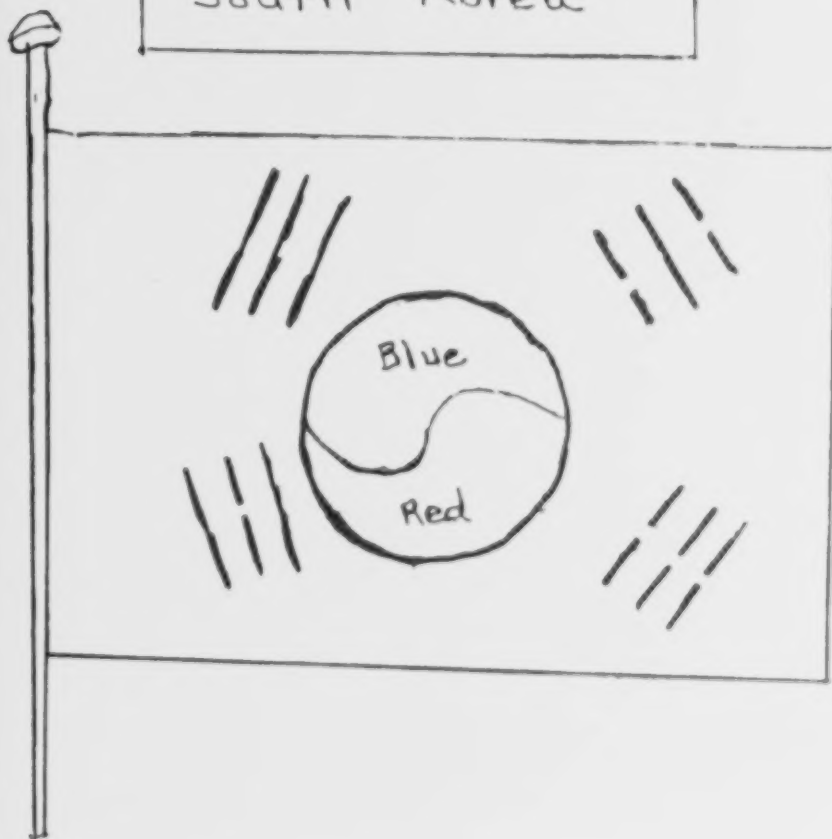
The second and third grade children asked questions about how the girls lived in Seoul, Korea. K___ tried on a beautiful Korean dress. It looked like silk.

The Korean people have different songs and music than the Americans. They have the same kinds of cars in Korea as we do in the United States. Korean food is very much like Chinese food.

Korean children go to school Monday through Friday and on Saturday for a half day. The girls said their Korean teacher spoke too fast, and that the American school was easier.

K___ and V___ showed us a beautiful Korean flag. It was colored red, white, blue and black.

South Korea



Kwanza

Mrs. M_____ told our classes about Kwanza. Kwanza is a new Black American holiday. Black Americans celebrate it for seven days, beginning one day after Christmas.

Kwanza is not about Christmas. Christmas is a religious holiday. Kwanza is not. Kwanza means 'first fruits.'

Black Americans talk about family, caring, and doing important things during Kwanza.

Sometimes people give simple homemade gifts at Kwanza. Mrs. M_____ 's husband gave her a poem that he had made up for her.

At Kwanza the family eats and uses things that are natural. They might eat fruit and salad and use straw mats and a wooden cup.

The Kwanza colors are red, black and green. The family puts out an ear of corn for each child in the family.

D — 's grandmother, Mrs. E — , told us about her childhood in Zagreb, Yugoslavia. The children only had half-day school, but they had two hours of homework every night. They had lunch at school and their snack included hot chocolate.

Mrs. E — took the college preparatory course in high school, but she didn't go on to college. She started college, but then she had another baby and couldn't continue. Mrs. E — has five children, two boys and three girls. D — is the oldest of her four grandchildren.

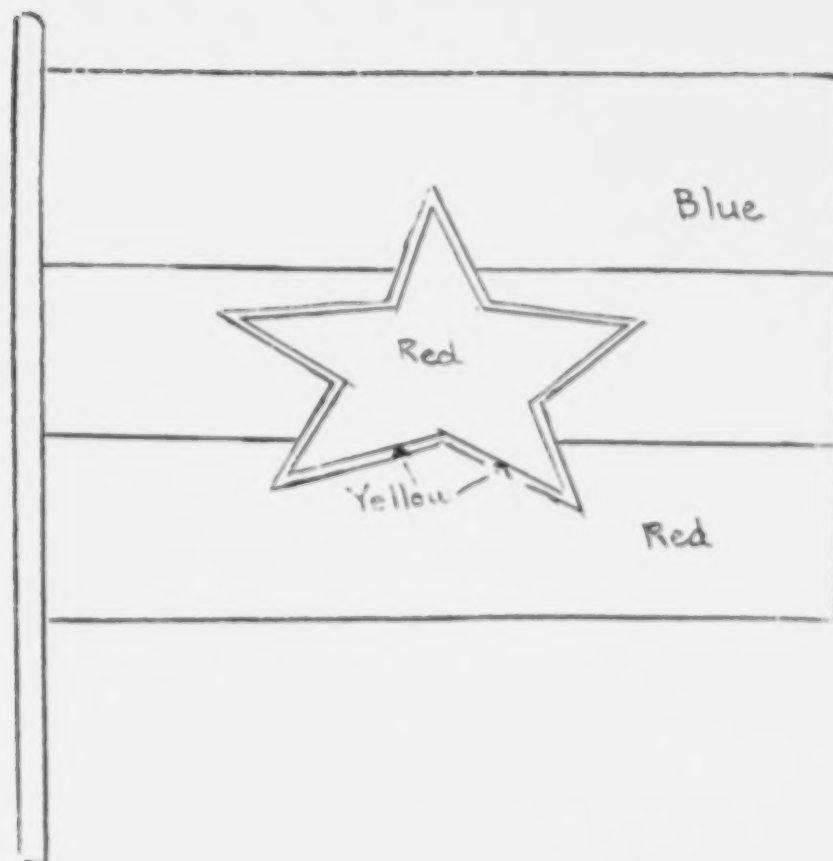
Because Yugoslavia is surrounded by other countries, Yugoslavian children were taught several languages in elementary school. The children were taught Yugoslavian, French, and two kinds of German. Since Mrs. E went to Italy and Chile before she came to the United States, she also learned to speak Italian and Spanish, as well as English.

Mrs. E _____ came to America for freedom. At first she lived under a king, King Alexander, the First. Alexander was assassinated while visiting in France. Then Yugoslavia was divided in half during World War II. Germany occupied one side of Yugoslavia and Italy occupied the other. Mrs. E _____'s family decided to come to America to be free.

Mrs. E _____ told us that Yugoslavia is a small and very beautiful country. Yugoslavia gets lots of snow. When Mrs. E _____ was a child almost all the children in elementary school received skis from their parents. They would only have to walk for about fifteen minutes to get out of town, and were then able to go skiing.

Mrs. E _____ said she loved Yugoslavia as it used to be, but she wouldn't go back to visit as it is now. Mrs. E _____ said that America is her country and she loves it here.

Yugoslavia



My daddy was from Ireland. Their houses were made of wood. There was no grass — just dirt all around. The people wore sandals; dresses were long. They carried pitchers of water or fruit on their heads. Water came from streams.

There were no graveyards. Families dug the graves for their own families. Into the grave was put the person's favorite thing.

There were no Christmas trees and no decorations. But people helped each other by cutting wood, and sharing food.

K — B —

A long time ago when my grandma was little in Ireland her daddy was pulling up potatoes. When the potatoes were pulled up, they had turned black. They couldn't eat them. The neighbors had the same trouble.

My grandfather had only money for one ticket to America. He worked very hard and sent for my grandmom, aunt, great aunt, great great grandmom. My daddy came from England.

S_____K_____

My father was the captain of a fishing ship that caught sharks. One day the ship sank. Many people died. My father was hurt but was saved by people in another ship. He was sent back to a nurse in Greece. My mother took care of him for a long time. I was one year old.

I have only been in America for seven months but I went to an American school.

I have a lot of relatives still in Greece. I also have a nineteen year old brother in Greece. We are going back in July.

My mother and grandmother are Greek but lived here. My mother went back to Greece. My dad was working in a "jeans" store in Athens. That's where my mother met him. They were married.

My mom missed her mother back in America. When she became pregnant she came back to America. My father stayed in Greece to earn money to buy a house.

I have aunts, uncles, and cousins in Greece. We go back every summer. My six year old sister broke a bottle of apple juice in a store. Her hair caught around the bottle. Nothing happened because the store is owned by my uncle.

T_____ H_____

I was born in Vietnam. We came to America by boat.

I like rice and meat sauce that is Vietnamese. I like pizza.

Once I tipped over a pot of hot water and got burnt.

My 19 year old cousin visited my mom in the hospital in Vietnam when I was born. My dad worked on a fishing boat.

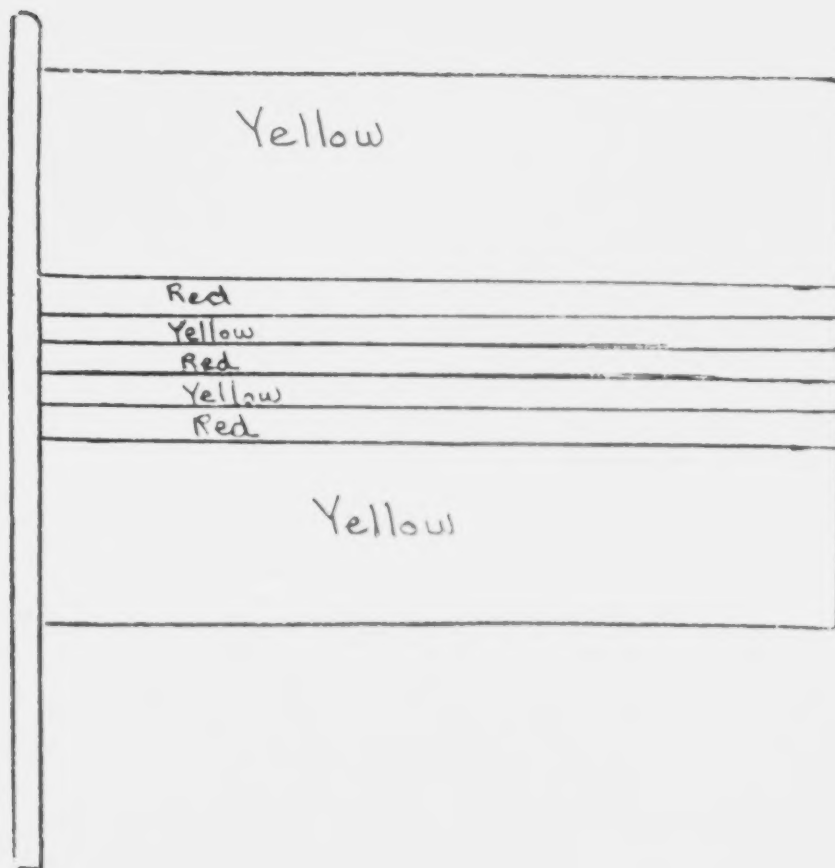
My mom has a picture of my grandmother in Vietnam. There are lots of boats.

R_____ W_____

My grandmom lived in Scotland. They were very poor. There was no money and very little food.

The family came over on a boat.

South Vietnam



APPENDIX I
PARENT INVITATION FORM

Dear Parents,

You are invited by the two space second grade classes to
attend a talk on _____
by _____
on the _____ culture.

We hope you can come.

Your child,

Dear Parents,

You are invited by the two space second grade classes to
attend a talk on _____
by _____
on the _____ culture.

We hope you can come.

Your child,

APPENDIX J
PERMISSION SLIP FOR STUDENT SPEAKERS

Parental Permission

134

_____ has my permission to
(Student's Name)
go to _____ Elementary School to speak to second
grade students.

He/She will leave _____ School on _____
_____ at _____ o'clock and return at
_____ o'clock.

Mr. Mel Levine, husband of Mrs. Sally Levine, _____
_____ reading specialist, will drive the student
back and forth from _____ High School.

(Parent's Signature)

APPENDIX K
LETTER FROM HIGH SCHOOL ESL TEACHER

SCHOOL DISTRICT_____
HIGH SCHOOL

June 17, 1987

J____ B____
Acting Deputy Superintendent

Dear J____,

Last year, Sally Levine of _____ Elementary School devised a language enrichment program based upon the study of other countries and cultures. As part of that program, Sally invited students from the ESL class at the high school to share aspects of their culture as well as their personal experiences in coming to a new land.

I believe this program is a model program for intercultural studies. So many good things were derived from the interaction of the students. On the one hand, the ESL students came back from _____ with glowing reports of the genuine interest and respect the youngsters expressed for them and their cultures. On the other hand, the youngsters of _____ obviously enjoyed and were enriched by their positive contacts with a foreign culture. It was a pleasure to watch the success of this program.

Sincerely,

R____ T____
ESL teacher

cc: _____
Sally Levine

APPENDIX L
HIGHLIGHTS OF THE MULTICULTURAL SECOND-GRADE
LANGUAGE ARTS PROGRAM

Appendix L

Highlights of the Supplementary Multicultural
Language Arts Program

1. Three lessons were taught by Mrs. Malvia McDonald, Director of Green Circle Program. The Green Circle Program is a human relations tool designed to help participants to understand other cultures. Mrs. McDonald encouraged the students to enlarge their 'Circle of Caring.'
2. High school students from Dr. R. _____ T. _____ 's ESL classes and community members spoke to the involved classes about their personal experiences growing up in other countries.
3. Lessons were taught that involved:
 - a. Questions the children wanted to ask the speakers.
 - b. Notetaking from the information presented by the speakers.
 - c. Locating the specific countries involved on a map.
 - d. Recalling, brainstorming, writing and reading presented information.
 - e. Directed reading activities taught by R. _____ K. _____ using information gathered through interviews and written by R. _____ K. _____ and S. Levine.
4. Dissemination of information and perceptions gained through the program were also to be components of the program.

Personal Perceptions, Information From Interviews,
and Anecdotes

The new immigrants, especially the Asians, take their studies much more seriously than their American-born classmates.

To a great extent, in the West parents work for their children. In the East children work for their parents, family pride and success.

Students' successes or failures in school are considered the responsibility of students and parents, not the total responsibility of teachers and schools.

Elementary schools in several countries we discussed have classes only until noon, generally six days a week. However, students are required to do a great deal of homework - one and a half hours or more daily.

Several speakers told how much more difficult the foreign schools are than American ones.

All of our Western immigrant speakers speak several languages.

Students in several countries must pass exams to get into high school. Some countries 'track' their students from fourth grade on. How well students do in their entrance exams often determines which secondary school the student may enter.

Our South Korean high school student speakers consider American society too violent. Boy/girl _____

relationships are much freer here and also begin at a much younger age. The priority of studies, thoughts of the compulsory army stint at age 20, and, most importantly, parental disapproval inhibit the teenagers from much dating.

East Indians are very concerned about education. They usually speak English and at least one Indian language. Marriages are usually arranged by parents. Large extended families often live together in somewhat of a patriarchy. Many educated Indians have a strong belief in 'well-researched' horoscopes.

Emigration is 'for keeps' for the Asians. There's no real return for them to their homelands. The South Koreans may return for a visit, but the Cambodians (Chinese), Hmong, and South Vietnamese cannot safely return to their homelands.

Some of our immigrant students are still separated from their families. Some families are making substantial sacrifices to achieve future financial security and some are struggling intensely for financial survival. Parents' workloads and strains may be so great that they are not always able to give their children the support they need in school.

It was felt to be inappropriate to describe the horrors of war to the second and third grade audiences. Therefore, we didn't have any South Vietnam, Cambodian, Hmong, or Lebanese speakers, although they are part of our school community.

More About The Program

The program was introduced by asking students in the two-space second grades, all four third grades, and all those who came to Room 316 for 'reading' to bring in family stories. It was explained that every family living in this country with the exception of the American Indians came from another country. Immigrant stories aren't always available, but there should be family stories available about growing up in a place or time other than _____, 1987. For example, growing up on a farm or in the South or the West would show a lifestyle different from that of growing up in _____.

Letters were sent home requesting parents to volunteer to speak to our students about their childhoods and lifestyles. There were only three responses although approximately 70 letters were sent.

Some stories did come in, mostly from our new immigrants. Though time and place was named, the stories had few details of day-to-day experiences. Responses from American-born students suggested that families were not passing on personal histories nor verbalizing about their heritages. Some students' remarks were:

"My parents are divorced and I don't know my father's family."

"My mother said not to 'bug' her."

"My family doesn't have any family stories."

"I know my grandfather was in World War II."

A tape of the TV show "Molly's Pilgrim" was shown

Reasons for Emigration

There are many reasons for people emigrating to the United States. One common response from our students was for 'freedom.' Long ago some grandparents left Ireland because of the potato famine. Reasons for recent emigrations are varied in the extreme, such as: escaping communists, opportunities to earn larger incomes, to join family members already here, for a better life, for parental education and later return to their homeland, and to earn a nest egg to take back to the old country. Therefore, individuals will have varying degrees of energy to invest in acculturation and American education.

More Mountains to Climb

The 'Molly's Pilgrim' story was about a Russian Jewish family. The students missed the Jewish angle completely.

After speaking extensively about Kwanza, E. M. _____ gave the second graders Kwanza cards to decorate. Missing the point entirely, all the children used them to write Christmas messages. However, one boy - the only black child in the two classes - took the concept home where his family celebrated Kwanza with ginger ale, a happy identification!

The concepts of custom, culture, religion, and tradition are confused in our society. Individual differences aren't really respected. The majority group sees similarities where only shallow resemblances exist.

On reflection, this multicultural program is better suited to grades three and up. A positive approach would be for the program to be ongoing, increasing in depth as the student progresses through the grades.

In addition to the diverse points of view of our new immigrants, it is a given that native born Americans also come from a variety of traditions and cultures.

Comparisons of the American school system with that of other countries deny the uniqueness of our multicultural society. Perhaps H_____ P___ could try a unifying theme that lauds multiculturalism as in this program and gains parental support with something as simple as car stickers with the legend, "H_____ P___ Parents Believe in Learning." What do you think?

APPENDIX M
FACULTY APPRAISAL FORM FOR "WE ARE ONE" AND
"HIGHLIGHTS OF THE MULTICULTURAL SECOND-GRADE
LANGUAGE ARTS PROGRAM

Appendix M

Faculty Appraisal Form

For "We Are One" and
 "Highlights of the Supplementary Multiculture Language Arts Program"

Dear Teacher,

You've received a copy of _____ Cultural Information. I would appreciate your response to it on this evaluation form.

Was the information useful to you in your role as a teacher in the _____ School?

Very useful

Of some use

Of little use

If you found the information useful, please tell me in what way. _____

What other cultural information would be helpful to you? _____

Comments, please! _____

Thank you,

Sally

APPENDIX N
PARENTS' END OF MULTICULTURAL SECOND-GRADE
LANGUAGE ARTS PROGRAM EVALUATION

Appendix II

End of Multicultural Program Evaluation

Dear Parent,

Your child, _____, has been involved in our second grade multicultural language arts program. Thank you for helping _____ complete the assignments and listening to _____ read the stories.

We would appreciate hearing from you about our program.

Do you think the program was helpful to your child? Please check or circle one.
Very helpful Of some help Of little help

If you found the program useful, please tell us in what way. _____

Please tell us how you think the program could be improved. _____

APPENDIX O
PARENT EVALUATIONS

Appendix O
Parent Evaluation

Did the program change the way you think about your child's education in any way? If so, how? _____

Would you be willing to volunteer to work in the _____ School if you have the time? If yes, what kind of volunteer work would you be willing to do? _____

What kind of education do you think your child is getting in the _____ School?

Very good

Good

Fair

Poor

Thank you very much for taking the time to answer our questionnaire.

Your second grade teachers and reading specialist,

Mrs. _____

Mrs. _____

Mrs. Sally F. Levine

APPENDIX P
NEWS FOR PARENTS

News for Parents

Edited by John Micklos

Family vacations: Learning time

by Joyce Herbeck

Learning takes place not only in school, but anywhere and anytime. With little effort and minimal expense, you can make your family vacation an education for yourself and your children. Even a short trip provides many opportunities to strengthen reading, writing, listening and speaking ability. Here are some activities you can use with your children.

Journals: "Blank" books or small spiral notebooks make convenient journals, and the pages are not so big as to be overwhelming. Encourage every family member to take a few minutes each day to record highlights of the trip, thoughts, or descriptions of interesting places, people and experiences. Preschoolers can draw a picture and, with help, label it. Don't worry about spelling or punctuation. The idea is for the writing to be meaningful to the writer. Years later, these journals will be cherished mementos.

Maps: Tape a map somewhere in the car where it is always in view. Trace your route with a magic marker. Calculate how many miles you travel each day. Check gas mileage. You can also use hiking trail maps, city and state maps, and national park maps.

Environment: Note your surroundings. How are they different from where you live in terrain, vegetation, weather, types of buildings, etc? See how many differences you can find. Do any of these affect the way people live?

Brochures: Collect free brochures from tourist information centers and read about the places you visit.

Postcards: Encourage all family members to send postcards to friends and relatives. Small children can dictate a message and sign their names.

Food: Try at least one new food that you have never tasted before—especially if it has an intriguing name. Ask how the name originated. It may be related to the history of the area.

Names: Notice the names of places as you travel. Create a story of how a name might have come to be. The more elaborate and outlandish your story, the better!

(Joyce Herbeck is a doctoral student at the University of Maine at Orono.)

Spotlight on authors: Featuring Sid Fleischman

Children are not encouraged to use their imaginations and their ability to daydream, "the tools of a fiction writer's trade," according to Sid Fleischman, winner of this year's Newbery Award for his novel, *The Whipping Boy*. He recommends that adults "always encourage creativity, because it's a fragile thing."

Speaking at the annual conference of the Education Writers Association, Fleischman added that he became a writer quite by accident. His interest in magic as a young adult led him to write a book on the subject, and he began his career writing books for adults. His first book for children, *Mr. Mysterious and Company*, was written to help his own children understand what he did for a living.

Fleischman said that he is astonished by the number of letters he receives from young readers. Most of the letters are complimentary, he said, but some help keep your ego in check. He recalled receiving a set of letters from one class regarding one of his books. Most of the letters were positive, but one little boy wrote, "Better luck next time."

Fleischman said that he is often asked where authors get their ideas. "Ideas are everywhere, and stories can come from anything. The real problem for the writer is not getting the idea, but knowing what to do with the idea. One idea does not a story make—you need two ideas to rub together to make a story."

Writing a novel is not so much different from reading a novel, said Fleischman, noting that he does not work out the plots for his novels in advance. "If I knew everything that was going to happen, I couldn't drag myself to the typewriter each day. Whatever works best for a writer is the best way for that writer to work."

"Characters and scenes are most important in a novel," said Fleischman. "Plot is less important. When the character seems real, that's the key. When the character lives and

breathes, that's terrific."

Fleischman said that it took him 10 years to write *The Whipping Boy*. He at first saw it as a picture book story, and he struggled with the project off and on for years. When he finally realized that it should be a longer book, "it then wrote itself."

Caldecott, Newbery winners named

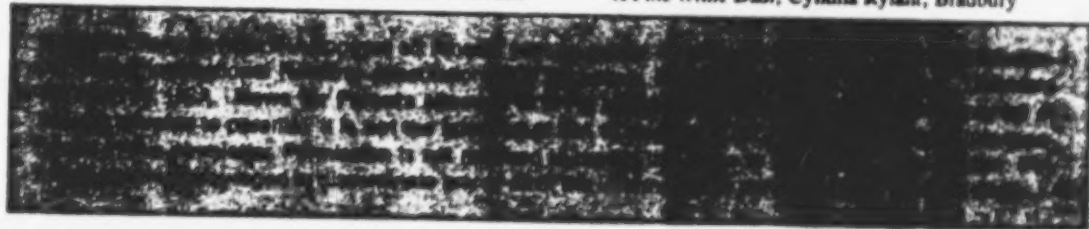
Richard Egelski and Sid Fleischman have been named as the winners of this year's Caldecott and Newbery Medals. These prestigious awards are presented annually by the American Library Association. The Caldecott Medal is given to the illustrator of the year's best picture book, and the Newbery Medal honors the author of the year's most outstanding piece of children's literature.

Egelski won the Caldecott Medal for illustrating *Hey, Al*, written by Arthur Yorinks and published by Farrar, Straus and Giroux. The following Caldecott Honor Books were also named.

- *The Village of Round and Square Houses*, illustrated and written by Ann Grifalconi, Little, Brown
- *Alphabetica*, illustrated and written by Suse MacDonald, Bradbury
- *Rumplestiltskin*, retold and illustrated by Paul O. Zelinsky, Dutton

Fleischman won the Newbery Award for *The Whipping Boy*, published by Greenwillow Books. These are the Newbery Honor Books.

- *On My Honor*, Marion Dane Bauer, Clarion
- *Volcano: The Eruption and Healing of Mount St. Helens*, Patricia Lauber, Bradbury
- *A Fine White Dust*, Cynthia Rylant, Bradbury



APPENDIX Q
CLOSING LETTER TO PARENTS

Appendix D

June, 1987

Dear Parents,

It has been a pleasure working with your children in the supplementary Multicultural Language Arts Program. We've encouraged your children to learn and to read about other peoples.

We hope that you will continue to read and exchange ideas with your children.

For those of you from other countries who may not yet be comfortable speaking English, read to your child in your language. Share your background, stories, and ideas.

All languages are rich when used to pass on hopes and ideas. The more ideas and words a pupil is able to use, the better he/she is able to learn.

Have a good summer.

Sincerely,
Sally J. Levine
(Mrs.) S.F. Levine

APPENDIX R
ANSWERS AND COMMENTS TO QUESTIONS FROM FACULTY AND PARENTS

Appendix R
Answers to Questions and Comments
from Faculty and Parents

Faculty Responses

Some of the comments to the question, "If you found the information useful, please tell me in what way," were:

It was informative in that I became more aware of the variety of cultural backgrounds we have at our school and how the different cultures perceive the "American way of life."

I plan to share the flags at the beginning of next year. This year, when we studied maps, I was able to show these countries to the children and read the little story.

Increased awareness of different cultures.

The information related to India, Korea, and Greece was interesting and useful.

I learned more about my students and understand their customs more.

It has helped me to gain an appreciation for the diverse natures of our students.

It gave me insight into backgrounds I am unfamiliar with. It was very interesting reading the child's point of view.

I have greater understanding of the background of some of my students.

When other countries are discussed, the booklet is handy for more information.

Now I know why I'm an "owl" instead of a "lark"--I'm Irish.

At Christmas, we sometimes read stories about customs in other countries. This information would help broaden our knowledge of other lands.

The information is useful to help educate the children on many different countries and their lifestyle.

Could use the information as subject matter for art projects.

The information shared about family life was helpful to appreciate the role played by the males in the group-- general background and willingness to share may lead to a better awareness of the responses in the classroom.

Very useful--I enjoyed it as an extension of a unit I did with my kindergarten this year. I saw some ways I could extend my flags.

I like to tell my children about other countries and their customs as often as possible. This gave me lots of resource people to go to in one resource.

Of some use--interesting to hear about the varied backgrounds of the students. I saw a Reading Rainbow in connection with your program: "When the Stars Come Out" about immigrant children, Statue of Liberty, different cultural backgrounds.

It helps to give background info to the teacher to help in dealing in a more "personal" way with the students. They seem to enjoy when you know something about their culture.

It was interesting to find out all of the nationalities and cultures.

I found it an excellent way to learn more about the cultures our children came from. I would incorporate the info into my language arts class.

It is always helpful to have as much info on a student as possible. Having cultural insight helps to understand the problems and adjustments students have to make.

Information was very useful because it helps us understand what lives many of our students go home to on a day-to-day basis.

I felt this information was helpful. It really enlightens a new teacher as to what cultural differences exist and how they help or hinder a child's learning.

It helps me to have a better understanding of where the family is in relation to us.

It gave me a few more details in regards to the students' frame of reference.

In response to the question, "What other cultural information would be helpful to you?" some of the responses referred to language:

Information on the language spoken and how it applies to English. What type of transfer is needed from their native language to ours?

Learning some other languages.

Several wanted more information about Asian countries: More information on Vietnamese and Cambodian cultures--especially on school and/or reasons for not attending. Information on their languages.

Specific information on the far Eastern cultures and educational skill levels. Exact percentages of students representing different ethnic backgrounds in the school.

How children are "brought up" in other lands, i.e., babysitters, behavior, possessions (toys, books).

What is expected of certain children at certain ages, i.e., boys treated as babies till age 9 or 10--not really

expected to have to "knuckle down" in early grades; soft speaking girls--what to do about it. Maybe a bit more pertaining to classroom problems and concerns.

Some teachers wished to have information about holidays in other countries, day-to-day life, educational systems, and arts and crafts. Several wanted to know about additional countries. Their comments were:
Perhaps other countries such as Italy could be added. I'd think it would be useful to get more information on the parents' expectations of education and their feedback on how they encourage education at home.

Additional countries.

In response to "Comments, please!" teachers wrote:
As a teacher who shared the experiences first hand, I learned details of life that were unknown to me before.

I really enjoyed reading the information.

A very good beginning. I'm not sure it was a good idea to exclude Vietnam, Cambodia, etc., although I understand your concerns. It is those countries I have to know more about.

Super job, Sally!!

The students always enjoy hearing and reading personal accounts of others' lives.

I felt that this program only scratched the surface. There is so much to know about different cultures. Perhaps it could be done using the fifth-grade classes next year. Maybe college students could be gotten to be presenters.

Very nicely done. Good information presented clearly in an interesting format.

Very informative! Courage is foremost in my mind as I think about the magnitude of leaving everything: home, family, possessions, customs and culture, etc., and "pilgrimming," if you will, to a new country.

Thank you, Sally, for showing this to me. I enjoyed reading the different stories in "We Are One." I hope that we as Americans can grow and mature to appreciate what our foreign friends are bringing to us and, in turn, improve and strengthen the American way of life and values.

It would be helpful to new teachers like me to have this info at hand. Being aware that such great cultural differences exist is of great help to a teacher coming to a school such as this.

Since I've "been around" for awhile, I have had an opportunity to gather a lot of info about various cultures over the years. However, I think this kind of booklet might be very worthwhile for someone who is new to our school.

I would like your program done in my class! I really enjoy learning and sharing about ourselves. Our school is a "melting pot" of cultures. It is one of the special aspects of our school and something I think we need to expand on. We can teach our children respect for one another in a very real and concrete way. Thank you, Sally.

Your research has been informative and sounds as though our curriculum should take more responsibility to include a unit on such a relevant topic in the township.

Thanks for all your diligent work! This is a very worthwhile program which should continue.

The information included in your booklet was very interesting to read. It stimulated me to envision murals, dioramas, illustrated booklets, plays, and all types of learning activities. The flags to color was a nice touch!

This type of information should be mandatory for prospective teachers. I'd like to see some inservice credit workshops dealing with this through the intermediate unit for two or three credits.

It was enlightening for my class to participate in the project. Often they would compare and discuss information they had learned regarding other countries. (involved third-grade teacher)

Very interesting--I was amazed that the children remembered long enough to discuss the speakers with their parents. Many parents have spoken to me of different bits of information their children brought home. (involved second-grade teacher)

I loved the idea of children gathering and sharing background information with their peers. This seems like it would be very good for confidence building, etc. The information was very interesting. I really enjoyed reading the booklet.

Parents' Responses

(All comments extracted from the responses on the questionnaires are quoted verbatim, with no attempt to correct grammar or spelling.)

To the query, "If you found the program useful, please tell us in what way" Chinese parents who will be returning to their homeland responded:

The program has helped our child to understand that some of her friends are from different ethnic groups of their own unique cultural background. Also, she has realized that her own native country is "not too remote" a part of the diverse world culture.

Other parents responded:

I myself enjoyed hearing about how the people lived in other countries. My daughter also enjoyed hearing about life-styles in different countries. She really enjoyed hearing and telling me about Germany beings we have family living over there.

We enjoyed learning about other countries.

It enabled my son to learn about other countries.

Because it showed the children many things about foreign countries and how the people there lived.

It gave our son the knowledge that there are many different people in the world. It broadened his world.

I think it was helpful in creating an awareness of other cultures, thus eliminating prejudice, discrimination, and stereotyping.

One of the main reasons my husband and I choose to send our children to public school is because we wanted them to meet people from different cultures and different backgrounds. We are very pleased that our daughter had the opportunity to take part in the MLAP. The whole family has enjoyed hearing about what she learned from the program. Not only did she learn a great deal about other cultures but I feel the program gave her greater appreciation of her own Irish

heritage. I can't tell you how much pleasure it gives me to hear her talk about her friends "cultural differences" with admiration and respect. Unfortunately, when I was growing up, these differences were not always noted in a positive way.

To me one of the most important things a child can learn is to respect other people. I think we'll all reap the benefits from this kind of education. Thank you!

We believe it is more meaningful to listen to and see people from other lands, rather than just reading about them. Also, seeing photographs and costumes and items from a culture were interesting.

I enjoyed listening to each speaker and learning about there culture.

He enjoyed listening to the different stories and its more interesting to learn from real people than always from books.

The program was very good for my son. hi has done really well, he got very motivation. he has improved in language, well everithing in general.

I think it was very helpful for the children to hear how people from other countries live. I learned alot too.

Our daughter was very interested in learning about different cultures. Way of life from different countries. I think it is important for children to learn about the different ways of life.

Any program which encourages children to read more is a positive step. I thought the program was excellent for sharpening comprehension skills. It forces the children to be mindful of what their reading.

While all of us "grownups" argue racial discrimination and preferential treatment in hiring practices, my son is learning that cultural differences do not equate to differences in functional capacity--the basis of racism. I thank you for that.

Our son really enjoyed the programs. He was very interested to see how other people lived in the world.

It helps children learn about cultures and religions. Also to give a better understanding of advantages and disadvantages of living in America.

A better understanding of other cultures. My daughter was very enthusiastic and I found her reading her notes quite often.

Our daughter enjoyed hearing the stories of the different countries--we, as a family, learned a lot of interesting

facts about each country as she read the stories from her booklet.

I found it useful because my child learn about this nationality but other countries as well. And realize every person is the same in many ways. No matter what nationality they are.

The teachers shall have a another grownup to help kids with there homework and when the kid come home to know how to do there homework.

The children are more interested and listen better to people who can tell them first hand there experiences in other cultures.

Because my daughter read everyone to me and I felt she learned a lot as well as I did.

I feel that it has taught us how people live in other country's and how they go to school at different time's of the year and also how they celebrate holiday's other then we do.

It made her aware of the different cultures around the world.

The program helped my daughter to understand the ways and habits of other countries. It helped her to get along with children who speak different and look different.

Studying the various cultures broadened our daughter's background of knowledge. She even taught us new things. It seemed to bring questions home. She cared to know her family ties. She even questioned other friends and family. Cultural history became interesting to her. She looks at her globe differently too! That's great.

In response to "Please tell us how you think the program could be improved" parents wrote:
More extensive use of audio-visual materials about different cultures and geography.

I think the program was just great the way it was done.

My son enjoyed it.

No comments at this time.

I thought it was a good program. He enjoyed it.

Sometimes the people speaking were rather soft-spoken and hard to understand.

Have the children do something from each country--a song, dance, snack, make something, etc.

I don't know, I think it was really great having people talk to the children that really lived in the places talked about. I think they learned more this way instead of just reading information out of a book.

For the younger grades, I think an oral reading of what was read would be more useful. Presenting oneself in front of a class is a marvelous experience for children. It boosts self-confidence and later will improve language skills which ultimately cause one to be articulate versus inarticulate.

Maybe show films, movies, tapes, etc. of other countries and cultures for better understanding.

I don't see no fault in the program.

By gating more people involved, and tell them how importend it is.

At this point I think the program is doing very well, and needs no improving at this time.

You've done a nice job! Thanks for giving our son this opportunity!

It was very well done. The notes home kept us informed. Asking students for family and friends as speakers made it special. The book is nice to have. Our daughter enjoyed reading the stories to us. Expanding from self to family to

friends to world was nice. A similar idea was done in a friend's school. Her child completed seperate activity books for countries. They were cute and showed family lifestyle, alphabet--words, clothes, etc. It included printing, cutting, coloring activities. Just a thought.

Suggestion: Live shows are great. But if you lose your sources, you no longer have a resource on which to draw. Videotape it--and add it to your time capsule. Then, do more with the foods, arts, literature, and music of each culture--more "hands-on" if possible. A simple recipe, a record album, photographs, children's stories typical of that used/read by children of similar age in the country being studied. Carry through to contributions made by each particular ethnic group to the growth of America.

To the questions "Did the program change the way you think about your child's education in any way? If so, how?" parents responded:

Free communication and voluntary participation as good ways of both teaching and learning.

No, we have always felt that the school offers a fine education.

Yes. I seen how my daughter enjoyed telling me about the people and I teach her to love everyone no matter where their from. Now she understands now about her friends and their backgrounds.

No, didn't change it. I think it enhanced it or opened up his mind to the ways of the world.

No. I would think this would be standard in a child's education.

No, not other than they are getting a wide range of subjects.

It gave him a broader view of the world.

I think that the program is good and they really try to help all the children with any problem and I'm very happy.

Yes. I didn't know you would go out of your way to set up a program like this. I think it was really great for the kids.

It pleases me to find such mind-broadening experiences in 2nd grade; but that seems to be the school's tradition.

I felt it was beneficial to children's points of view to other children of different nationalities.

I feel it is a worthwhile program and should be continued.

No.

Not really.

Yes, very much.

I like the way real life experiences were brought into the classroom.

Yes, because he found this very interesting. Every country has many customs. And they are interesting to learn them.

I am happy to see you try new programs that will help children have a better understanding of all the different cultures in our community.

No.

She understands some countries better than she did before.

Yes, it assures me that my child is learning more than the basics. It helps her to learn that children everywhere are important, too.

Yes--it made textbook reading come to life. Many times our daughter shared information with us. We like to see new ideas and experimental programs used. She is a hands-on learner. We sometimes wish more was done in the creative direction--with less emphasis on dittoes.

It makes school interesting and different when speakers come.

To the questions "Would you be willing to volunteer to work in the school if you have the time? If yes, what kind of volunteer work would you be willing to do?" parents replied:

library assistants if time

No

attend class trips

No

I would to willing to help make phone calls or to organize any activities.

Yes, but my time is limited at present.

Yes, if I had the time. Classroom work.

Yes, any kind. I'm not sure what I will be doing next year, but if I can I would be glad to help.

With me working I find it difficult to attend all the functions at school.

Yes. Any work which would be needed.

No.

Would love to, but right now I don't have the time.

No time at present.

I already do volunteer when I have the time.

Yes, I guess helping with anything they have trouble with. The subject that confuses them.

library aids, or help in the classroom

If I am still here I would be glad to help either in class or library.

Yes, any work that I can do from my home.

We like to be a part of the educational learning of our children. Volunteering is difficult but, if we can see a part to help in we're open! My husband likes field trips and I love working with children.

Willing, yes. Unfortunately, juggling a full-time job, school, and family leave me no volunteer time. Yes, I do know what I'm missing.

In answer to the question "What kind of education do you think your child is getting in school?" the responses were as follows:

I think math lab has helped her in conjunction with her teacher's perseverance.

Reading the cultural and particularly educational differences outlined in "We Are One" indicates the U.S. is way behind in the value we place on education and educators, as well as the discipline of the mind. More mental gymnastics, please.

APPENDIX S
NEWSPAPER CLIPPING

Appendix S
Newspaper Clipping

Multi-Cultural Event

Muriel Craig, Ann Hagan, Maria Rosenstein and Debe Hill, teachers at Highland Park Elementary School, and their students, recently participated in a multi-cultural project. The event, incorporated within their language arts program, was coordinated by Sally Levine, a reading teacher at the Park.

The program featured speakers from Dr. Rosemarie Taddei's English-as-a-Second Language class at Upper Darby High School, and from the adult sector of the community. Speakers shared their experiences of growing up in a foreign land. These speakers described their schooling, customs and traditions, cultural sex differences and what prompted them to leave their homeland.

In preparation for their guests, students practiced note-taking and as a follow-up activity, wrote stories and shared these stories with the classmates.

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